

The Explanation of the Front-  
ispiece.

**T** Is not the Portraicture that here  
In Sculpture thou do'st see,  
But th' Emblem of thy Saviour dear  
Presented unto thee.

The King imports his Majesty,  
This calls thy heart to bow,  
To his Cœlestial Dignity  
Thou can'st not be too low.

The Table richly furnished  
With Mysteries of Love,  
Before thee doth his Bounty spread,  
Imparting from above.

Himself the Lamb, the Bread, the Wine  
To nourish thee with Grace,  
That thou that Aliment Divine  
May'st thankfully embrace.

W bil'st thy heart that with love doth  
burn  
Devotions Spikenard doth return.

The Explanation of the Front-  
ispiece.

**T** Is not the Portraicture that here  
In Sculpture thou do'st see,  
But th' Emblem of thy Saviour dear  
Presented unto thee.

The King imports his Majesty,  
This calls thy heart to bow,  
To his Cœlestial Dignity  
Thou can'st not be too low.

The Table richly furnished  
With Mysteries of Love,  
Before thee doth his Bounty spread,  
Imparting from above.

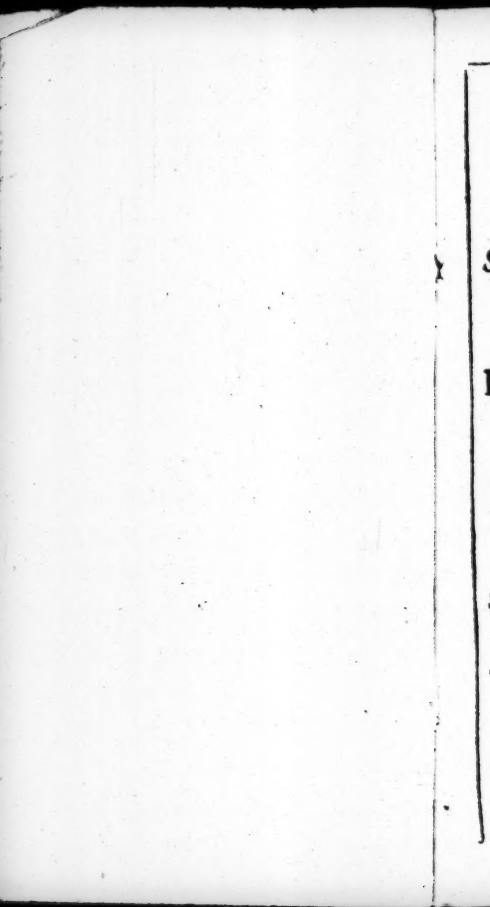
Himself the Lamb, the Bread, the Wine  
To nourish thee with Grace,  
That thou that Aliment Divine  
May'st thankfully embrace.

W bil'st thy heart that with love doth  
burn  
Devotions Spikenard doth return.





When the King sitteth at  
his table, My Spikenarde  
sendeth forth the smell  
there of: Cant: 1. 12—..



A Box of  
*Spikenard* :  
or a little Manual  
O F  
*Sacramental Instruction*  
A NEW & CAUTIONARY  
Devotion :  
Especially, helpful to the  
People of God, at and about  
the time of receiving the  
*Lords Supper.*

W I T H  
Some other formes expedient for  
some peculiar occasions.

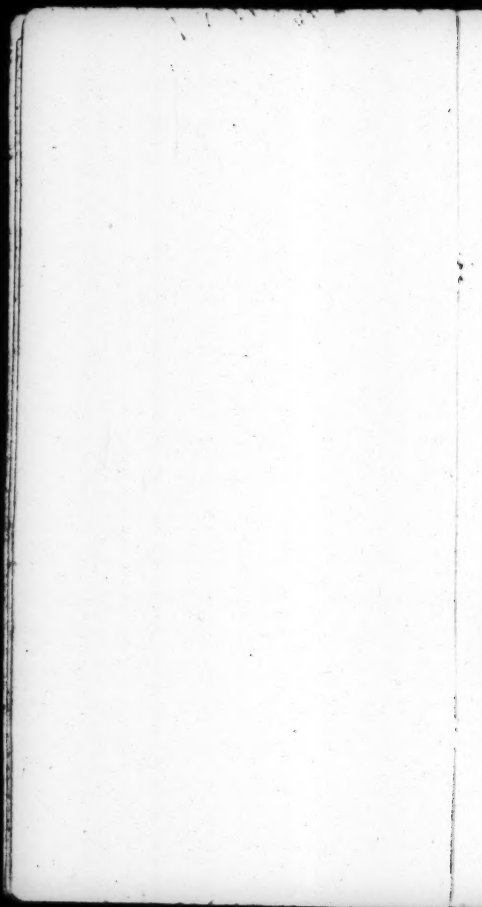
---

The third Edition , By Thomas  
Walmeſtry, Dean of Worcester.

---


London, Printed by T. Mabb, for  
William Sheares, at the Bible  
in Bedford ſtreet, 1667.

---





*To the Right  
Honourable , the Lady  
Frances Courtney ,  
Eldest Daughter to the  
Right Honourable the  
Earle of Cork.*

*Madam,*  
 **H** E two  
great Offi-  
ces of Magni-  
ficence,

ficence, are to  
do great things  
where there is  
no desert to  
merit the per-  
formance; and  
to accept of  
small returns  
where there is  
no worth to  
challenge and  
ac-

acceptance.

There is bounty and charity in the one, and humility and meekness in the other: you have been very free and active towards former in those many

*The Epistle*

many & great  
favours, you  
have bestowed  
upon one that  
is so unworthy.  
And now I am  
bold to offer  
you an occasi-  
on to exercise  
the noblenesse  
of your dispo-  
sition



*Dedicatory.*

sition in the  
latter, in the  
Present of this  
poor acknow-  
ledgment unto  
your Honour  
in the Dedic-  
tion of this  
small piece of  
devotion unto  
you. The love  
that

that you beare  
unto the ser-  
vice of God, to  
the promotion  
whereof it is  
designed ; and  
the tender re-  
spect you have  
manifested un-  
to the Author,  
gives me so  
good

*Dedicatory.*

good assurance  
of a fair admis-  
sion hereof un-  
to your hands,  
that I do with  
confidence cast  
and leave all  
the faults and  
imperfections  
thereof at your  
mercy: It hath  
been

*The Epistle*

bin twice published already,  
& hath found  
so much of entertainment a-  
broad; as hath  
been enough  
to encourage a  
third Editi-  
on; wherein it  
hath received  
some

*Dedictory.*

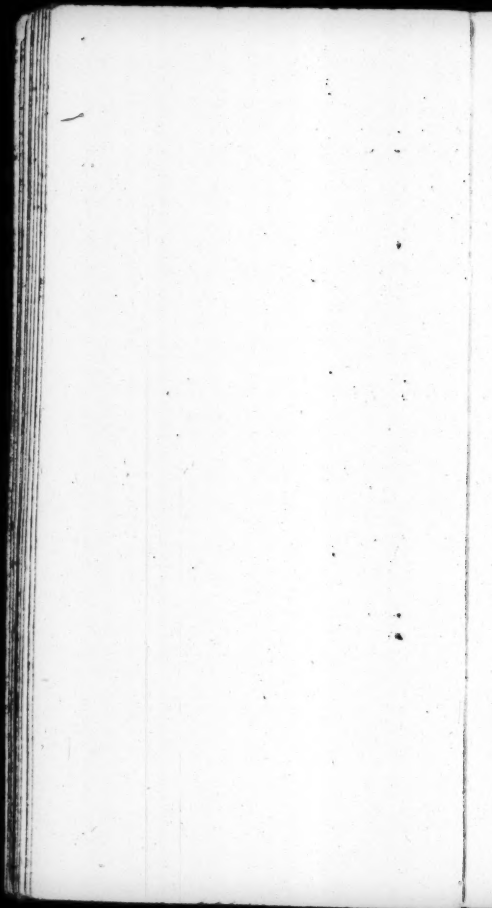
some enlarge-  
ment , and  
though it may  
yet want  
growth to  
render it ser-  
viceable to  
you, yet I hope  
it may receive  
some power  
from the coun-  
tenance

tenance of  
your Honou-  
rable Patro-  
nage to be in-  
strumental to  
the Good of  
others ; which  
is Humbly im-  
plored by him,  
who is exceed-  
ingly obliged  
to

*Dedicatory.*  
to remain,

*Madam,*

*Your humble and  
faithfull Servant  
in Christ Jesus,  
Tho. Walmestry.*







*To his Honour'd, loving  
and Christian Friends  
of his Congregation  
in the Strand at Lon-  
don, and to other  
Christian Communi-  
cants, as they are con-  
cerned: Grace, Mer-  
cy and Peace from  
God the Father, and  
from the Lord Jesus  
Christ.*

*Dear Christians,*  
**O**F all the opera-  
tions of the life  
of man, and indeed of  
the

## *The Epistle.*

the whole Creation,  
and of the highest and  
most perfect creatures  
that are found in the  
whole extent thereof,  
The most Noble and  
Excellent, the most  
Profitable and truly  
Delectable, and that  
which is the Crown  
and Diadem of their  
perfection and being,  
is the operation of Re-  
ligion, as that where-  
by the creature hath  
Communion with  
God, which is the most  
excel-

## *The Epistle.*

excellent being, and the chiefeſt good, and whereby it offereth homage and acknowledgement unto his Infinite greatneſs, and receives again the influence & enjoyment of his Eternal and Infinite goodneſſe. And indeed without this the generality of mankind is not onely degraded from its dignity, but deprived of its uſe; and in the uſeſſe, or unprofitable-  
neſſe

## *The Epistle.*

nesse of mankinde, all the creatures that were made for his comfort and preservation, are rendered uselesse and unprofitable : So that the end of the whole material Creation is in a sort lost, in the want of Religion in mankinde ; for if mankinde be good for nothing without Religion, if he loose that action, then all the creatures would become serviceable for the

## *The Epistle.*

the preservation of them that are good for nothing, and so being ordered unto a vain end, they would all be as it were vain and unprofitable creatures, which would lay an unsufferable charge upon Gods wisdom as well as goodnesse, not onely that he made all men in vain, but that he made the creatures of the world for a vain end and purpose, <sup>37</sup>7c

*Epistle.*

μὴ θέοιτο (which God forbid.) Now there is no reason in the world, why mankind should live, or be in the world, if man be not a worshipper of God, whereby he is to attain the enjoyment of God.

Other Creatures indeed have their several ends inferior unto this (yet in order unto this in man) some are made for the preservation of others,

## The Epistle.

thers, and all for the good and preservation of man. But if man be not the servant of his God here, what is he but *fruges consumere natus*, an unprofitable plunderer of the world, and destroyer of the rest of the creatures, whom he wastes and devours in great multitudes daily, whilst he himself liveth to no considerable end, that may be answerable

## *The Epistle.*

for so great a ruine.

And if his end be in the Grave and in the Dust, when he hath spent a few dayes and hours in eating, and drinking, and sleeping, and enduring many calamities and troubles in this world, it may put all the world to a stand, how it could stand with the wisdom of God to make such an excellent Creature to no better end; and as the  
Apo-



## *The Epistle.*

Apostle tells us of  
Christians, *That if in  
this life only we have  
hope, we are of all men  
most miserable.* So it  
may be said of all  
mankinde, that if in  
this life onely, we  
have our end, we are  
of all creatures in the  
world the most mise-  
rable and unprofita-  
ble, and the rather,  
because man hath so  
much knowledge of  
his infelicity, and such  
a stomach unto eter-  
a 3 nity,

## *The Epistle.*

nity, which he cannot upon that supposition upon any terms ever attain unto.

Which is (to me I confesse ) one of the strongest arguments to prove the immortality of the soul of man, and the assurance of another and better life after this; that I know how to draw out of the quiver of humane reason, without the clearer light of Divine Revelation. For

## *The Epistle.*

For though it may be said that particular men are made, and are of use for the good of Community; (which hath, it may be, given the occasion unto some Philosophers that could see no higher to place the end & final operation of man in politique good, or advantage of humane Society, ) Yet when all is done, if man hath no other end but this: that  
a 4 Society,

## *The Epistle.*

Society, Community  
& Generality of man-  
kinde, for the service  
whereof every parti-  
cular man is supposed  
to be made, will prove  
in the end to be either  
of no use at all, or of  
none proportionable  
to such a multitude of  
so many, so excellent  
beings, if that Gene-  
rality of mankinde be  
not appointed for  
some end higher than  
it self, which what o-  
ther can it be imagi-  
ned

## *The Epistle.*

ned to be, than the  
holy worship and en-  
joyment of his God,  
which is indeed the  
great end for which  
man was made, and  
for which both all and  
every of them have  
their beings, and their  
lives, and all the com-  
forts, and either gene-  
ral or particular ad-  
vantages in this world  
that they may be unto  
them engagements,  
encouragements and  
helps, to promote  
a 5            them

## *The Epistle.*

them in the worship of him, who is the Fountain of them all : That as they live by his Mercy, they may live unto his Glory here, and attain unto the enjoyment of his Glory hereafter.

By all this that hath been said, we may then see, that it is a very great and intolerable mistake that hath possessed too many in the world, that Religion and the service of

## *The Epistle.*

of God is a kinde of  
impertinent thing, or  
at the best but such as  
is to be attended up-  
on at our leisure, or  
when we have nothing  
else to doe; whereas  
in truth it is the great  
reason why we live, or  
enjoy any comfort, or  
blessing here in this  
world; and of so great  
weight and concern-  
ment, dignity, profit  
and advantage, that  
all other things ought  
to be ordered unto  
this

## *The Epistle.*

this, and are no otherwise allowable, profitable, or advantagious than as they are conducive hereunto.

And if Religion, and the Worship of God be the most Glorious, Honourable and Excellent employment, and operation of the life of man, then certainly it doth most properly belong, and best become those that are of the most Honourable condition amongst



## *The Epistle.*

mongst the Children  
of men, since there is  
nothing more decent  
or correspondēt, than  
that the most eminent  
persons should be ex-  
ercised in the most e-  
minent and excellent  
operations, and ought  
to be therein patterns  
and examples unto o-  
thers, looking upon e-  
very degree of ad-  
vancement that God  
hath given them a-  
bove others in point  
of Dignity, as an ob-  
ligation

## *The Epistle.*

ligation laid upon them by God, who hath bestowed those preheminencies, to be afore others in Devotion and Piety, that they may advance him the more, that hath advanced them so much; according to that resolution of *David*, a man of the highest degree of honour in this world, where-with he dedicates himself and his house unto God, *I wil extol thee,*  
O

## *The Epistle.*

*O Lord, because thou hast lifted me up, and hast not made my foes to triumph over me. Ps. 30. 1.*

It is a great deformity in the eyes of God of Angels, & of good men, for people to be high in outward honour and dignity, and to be low in Spiritual Grace and Piety; and that they, unto whom God in his bounty hath given most pleasure and conveniences to serve him, by  
the

## *The Epistle.*

the freedome ( that  
they enjoy in their a-  
bundance) from world  
ly necessities & distra-  
ctions, & upon whom  
he hath laid the grea-  
test obligations to ho-  
nour him, by those  
honours that he hath  
bestowed upon them,  
should take discharge  
from these very obli-  
gations, and turn their  
Bonds into Acquit-  
ances without the pay-  
ment of the Debt,  
whilest they of all o-  
thers

## *The Epistle.*

thers are too often  
most negligent of  
his worship, and least  
frequent in the ho-  
ly assemblies of his  
people, the attendance  
whereupon is in a sort  
their peculiar calling;  
and that they should  
look upon Religion,  
as a businesse below  
their greatness, which  
is indeed the Crown  
and Dignity of their  
life, so that it is be-  
come (as I have found  
it to my sorrow) one  
of

## *The Epistle.*

of the greatest difficulties of the work of the Ministry to work upon a people that are rich and honourable in this world, and to perswade them to a constant attendance upon Religious Duties in the service of God. I have given some blows at this Nail, but it would not enter as I could wish, but I must not leave it, but tell them again and again, that they  
are

## *The Epistle.*

are the people of all others, whom God doth expect (as to be most exemplary in all other vertues) so to be most daily and frequent in his publick worship. The great obligations that I have received from some of them (which I do with thankfullnesse acknowledge) must not be turned by me into a bribe, to make me flatter or spare them in this miscarriage;

## *The Epistle.*

riage; I must rather venture the loosing of their favour and their bounty too, than countenance the ruine and destruction of their soules. The more liberall they have been unto me, the more plainly and sincerely I must deal with them in this matter, remembering that excellent expression of *St. Ambrose* unto his great benefactor, *Theodosius* the Emperour, in case where-



## The Epistle.

wherein he held himself engaged, in thankfulness unto him as well as duty to God, to deal plainly with him: *Tantum debeo beneficiis tuis, ut male debeam pro salute tuâ etiam offensio- nem animi tui non time- re; I owe so much unto your bounty and benificence. That I am bound there- by to despise your anger, that I may contribute to the salvation of your soul. This is a sort of thankfulness; that few bene-*

## *The Epistle.*

benefactours will accept of in this world, because they are greater friends unto their sins, than to themselves. And upon this account, it may be, I have lost some friends and some Auditors, but I cannot help it; but must yet say, that I can never be satisfied with the carriage and conversation of such eminent persons, untill I see their pittie endeavouring to keep  
peace

## *The Epistle.*

peace with their dignity; Because I know that God expects it at their hands.

Now as Religion is the most eminent and excellent operation of humane life, so of all the operations of Religion, those are of the greatest power and concernment, most prevalent with God, and most profitable to man, which are offered unto God in the holy consort & heavenly

## *The Epistle.*

ly Harmony of the  
Congregations of his  
people. These are they  
that have the special  
promise of Christs  
presence, and the spe-  
ciall assurance of his  
blessing and approba-  
tion, *Math.* 18. 19, 20.  
These are they that are  
graced with the atten-  
dance of Angels, *1 Cor.*  
11. 10. *Psal.* 68. 18, 19.

These are the war-  
like forces of Gods  
people; whereby they  
offer an holy and ac-  
ceptable

## The Epistle.

the  
his  
hey  
cial  
ists  
pe.  
his  
ba.  
no.  
are  
en.  
or.  
n.  
ar-  
ds  
ey  
c.  
ble

ceptable violence unto  
God, to obtain blessings  
at his hands, accor-  
ding to that of *Tertul-  
lian* in his excellent  
Book of *Apology* for  
the Christians against  
the Gentiles, *Comm.*  
saith he, *in cœtum, &  
congregationem ut in  
deum, quasi manu à  
precationibus ambia-  
mus orantes.* We got to-  
gether into the Con-  
gregation and Assem-  
bly, that we may, as  
it were, joyn ourselves  
b into

## *The Epistle.*

into an Army to assault God with our prayers.

These Religious performances in the Congregation are the Musick, wherewith earth ravisheth heaven, an harmony that charms the very power of God.

These are the Batteries of heaven gates, and that beats down the partition wall that sinne hath raised between God and us.

These

## *The Epistle.*

These are the strong  
and the powerfull en-  
gines, that pull down  
mercies from God up,  
on us.

That repair the ru-  
ines of Churches and  
Nations, that Buoy up  
sinking States and  
Kingdomes.

To conclude, Holy  
congregations are the  
Work-houses, & their  
Religious operations,  
are the works where  
and whereby Fetters  
may be forged, that

## *The Epistle.*

may binde the Devil  
& all his instruments;  
nay, golden chains to  
binde God himself  
from proceeding in  
judgement against his  
people: Pillers to sup-  
port the ruinous fa-  
brick of the tottering  
societies of men, & to  
keep the world from  
ruine and destruction,  
according to that say-  
ing (I take it) of the  
Jews, *Sine Stationibus  
non consisteret mun-  
dus*. The world is held  
up



## *The Epistle.*

up by the Congregations of Gods people; and if there be any charms to be had, that may raise up our dry bones of this confused and distracted and demolished Church and Nation, they must be had, not from Councils or Armies: but from the devout performances of the congregations of Gods people; which may shew you the reason, why I have been so

## *The Epistle.*

earnest with you for your presence and assistance in these assemblies, in these times of our calamity of non conformity. Sure I am, if the Devill trembles at any thing that can be done upon earth, it is at the gatherings of holy Congregation, and at the work that they have in hand.

And of all the holy actions of a Congregation, the most heavenly excellent, the most per-

## *The Epistle.*

perfect glorious, and comfortable, is the Holy Solemnity of the Supper of the Lord, which is as it were the summe and recapitulation of all other duties.

There the Covenant of Baptisme is renewed and confirmed.

There the Word is administred and sealed.

There the Laws of God are owned and subscribed, as the ar.

b 4

ticles

## *The Epistle.*

ticles on our part in that treaty of Peace between God and us, which is there presented and managed.

There the promises, the articles on Gods part are made sure, & established particularly unto every faithful receiver, which are promised in general in the Holy Book, and the Gospel is brought home unto every devout soul, with all the blessings thereof; for  
look

## *The Epistle.*

look what the Gospel promiseth, that the Sacrament sealeth, and delivereth unto every faithfull receiver in particular.

Their solemn praise and thanksgiving is offered unto God in the thankfull memorial of the death and passion of Christ, which is there presented unto us, for that great redemption that he hath wrought for us.

b 5      There

## *The Epistle.*

There the sweet incense of most earnest prayers and holy desires are exhaled unto God.

And there we have our petitions granted, subscribed and sealed with the blood of Christ.

There we offer up our selves in homage unto God and Christ, that gave his Son, and that offered up himself for us.

There we present  
our

## *The Epistle.*

our Almes and Oblations to the Lord, that we may answer his Mercy and Compassion unto us, in mercy unto others, and devotion unto him.

There we binde up our selves afresh, and more and more in the holy Communion of Saints, with the Church triumphant in Heaven, and militant upon Earth.

There we are confirmed in our Union  
and

*The Epistle.*

and Communion with  
Christ, and receive  
his body and blood  
inseparably united to  
his Divinity, with all  
the benefits of his  
Death and Passion,  
really and truly appli-  
ed unto our soules,  
that by the merrit of  
his death and suffer-  
ings, our sins may be  
pardoned, that by the  
merrit of his Righte-  
ousnesse our persons  
may be justified, that  
we may be enlighten-  
ed



*The Epistle.*

ed by the beams of his  
heavenly Wisdome,  
sanctified by the holi-  
nesse of his heavenly  
Graces, refreshed with  
the cordials of his hea-  
venly Comforts, that  
we maybe strengthen-  
ed by the might of his  
heavenly Virtue, that  
we may be enriched  
with the riches of his  
heavenly Blessings, &  
that we may be crow-  
ned at length, and sa-  
ved by his heavenly  
Glory and Salvation.  
And

## *The Epistle.*

And receiving Christ,  
we have power in him  
to become the Sonnes  
of God, *John 1. 12.* And  
if Sons, then heirs, heirs  
of God, and joynt heirs  
with Christ: If so be  
that we suffer with him,  
that we may be also glo-  
rified together. *Rom. 8.*  
*17.*

Yea, we have God  
in him. For in him  
dwelleth all the fulnesse  
of the God-head bodily.  
*Col. 2. 9.*

We have the Father  
in

## The Epistle.

in him. For he that acknowledged the Sonne hath the Father also: and truly our fellowship is with the Father, and with his Sonne Jesus Christ, 1 Joh. 2. 23. 1 Joh. 1. 3.

And if we have the Father and the Sonne, we have the Holy Ghost: For hereby we know that he abideth in us, by the spirit which he hath given us, 1 Joh. 3. 24. So that the whole blessing of the  
Apostle

## *The Epistle.*

Apostle is upon us in the use of this holy Sacrament. *The grace of our Lord Jesus Christ and the Love of God, and the communion of the Holy Ghost be with you all, Amen.*

What shall I say, it is *visibile Evangelium*, a visible Gospel; and (if you use it as you ought to do) it will be to you *vivum Evangelium*, a living Gospel, a working Gospel, a Gospel in possession, not in  
your

## *The Epistle.*

your ears, but in your hearts.

Here all mercies are conveyed and sealed, all graces are confirmed and exercised.

Here repentance is imployed & quickened, faith is actuated & strengthened, hope encouraged, devotion enflamed, charity kindled, peace & concord established, & if there be a heaven upon earth it is in the holy operation of a congregation

## *The Epistle.*

gregation devoutly  
celebrating the holy  
Supper of the Lord.

This is the Holy  
plaister or love-charm  
to make us in love  
with God, and one  
another, and to make  
God also in love with  
us.

The *ἀλεξιφάρμακον*, or  
sovereign antidote a-  
gainst sin.

The food of life, the  
*viaticum* of eternity :  
The universal medi-  
cine for all our disea-  
ses,

## *The Epistle.*

ly  
oly  
.  
ly  
m  
ve  
e  
e  
h  
r  
.  
ses, and an Ark of safety against all our dangers.

And now by this you may know the reason why I have been so earnest with you of my Congregation, not to neglect the blessed opportunities that God offers you for your addresses unto him in the use of this holy mystery, and to prepare your selves thereunto, and why I have offered you this help,

## *The Epistle.*

help, which is presented unto you in this ensuing Treatise.

The truth is, that I finde my self under very great obligations unto you, I have received much of the comfort of my life from you, and the great tenderneſs, love, and care that you have ſhew'd unto me in my late ſickneſs (the recovery from which I owe under God) in a great measure unto ſome of  
you



## *The Epistle.*

Sen- you, addeth unto the  
this endearments that are  
upon my soul toward  
at you, and it lies upon  
der me to do my endea-  
ons vour to answer your  
ei. love, which God in  
m. his mercy inable me,  
m and direct me to do in  
at such a way as may be  
ad most for your good  
ve and spirituall advan-  
y tage, and truly I think  
o. I am in the way, for I  
v cannot pitch upon  
t any thing that can  
f be done more summa-  
rily

## *The Epistle.*

rily or effectually in  
order to all your good  
and happinesse, than  
to assist you in that  
great and excellent  
performance of the  
use of the Lords Sup-  
per, for since it is a du-  
ty of so great perfecti-  
on, and so comprehen-  
sive of the whole busi-  
nesse of a Christian,  
and so entitling us to  
the whole treasure &  
comfort of the Gospel,  
if I shall prevaile with  
you to be good Com-  
municants,

## *The Epistle.*

in municants, I am sure I  
od shal have then prevail-  
an led with you to be  
nat good Christians, and  
ent then you must needs  
he be both a holy and a  
p. happy people.

u. Now there are three  
ti. things that I finde ne-  
n. cessary to be done, that  
fi. you may become  
n, good Communicants,  
to and use that holy and  
& excellent Ordinance  
el, to Gods honour and  
h your own comfort  
- and salvation.

The

## *The Epistle.*

The first is to convince you of the necessity that lies upon you to make a frequent and a diligent use of that great means and pledge of your salvation, and to persuade you that it is your duty to be constant therein, and that you cannot neglect any opportunity whereby you are called thereunto in the Congregation of which you are members, unless

## *The Epistle.*

lesse you have some weighty and innocent cause to the contrary, without violating both the authority of Christs command, and the love of his invitation in the institution of the Lords Supper, and if you do but consider these obligations that Christ our Lord hath laid upon us, and the great and excellent duties that we there are called to offer unto God, and  
e the

## *The Epistle.*

the great & manifold  
graces & mercies that  
God therein offers un-  
to us; and remember  
what I have often said  
unto you, touching  
this matter, I cannot  
see how you will be  
excusable, if you shall  
wilfully without some  
very weighty & war-  
rantable impediment  
abstain from the use of  
this holy Ordinance  
of God; assure your-  
selves, neither pride,  
nor sloath, nor love  
unto

## *The Epistle.*

unto any sin, nor willfull ignorance, when the means of instruction is offered and despised; no, nor servile fear, nor the love of this world will be accepted for discharges of our attendance upon God in this Christian duty, for all those are sinfull, and therefore are not like to excuse us from duty.

The Second is, that you be directed and perswaded to a due

## *The Epistle.*

preparation of your  
selves unto this holy  
Sacrament, that we  
may not eat that bread  
and drink that cup of  
the Lord unworthily,  
least we bring thereby  
both great guilt and  
judgement upon our  
soules, and make even  
that Table to be a  
snare unto us, whilest  
we approach with im-  
penitent, unbelieving,  
uncharitable, unthank-  
full, cold and earthly  
minds, not discerning  
the



## *The Epistle.*

our the body of Christ.

oly The Third is, that  
we we be rightly advised  
ead and assisted, for the  
o of due disposition of our  
ily hearts, & imployment  
eby of our thoughts and  
nd affections, in & about  
our the time of the recei-  
ven ving the holy Supper  
e a of the Lord.

est You will I hope,  
m. finde something in this  
ng. little Manuall, that  
lk. may be serviceable to  
ly you for all these pur-  
ng poses, as in the little

## *The Epistle.*

Catechism, and some  
devotions, that are ad-  
ded unto the former  
edition thereof, and I  
do earnestly desire all  
of you from the eldest  
to the youngest, that  
are capable, to ac-  
quaint themselves  
with that little Cate-  
chisme, so as to be able  
to give an account  
thereof, and if they  
would exercise their  
humility so farr, as to  
give me leave to re-  
ceive it from them, it  
would

## The Epistle.

would be a comfort to me, & I hope no hurt or dishonour unto them; remember that of our blessed Saviour, *Except ye become as little children, ye cannot enter into the Kingdom of God, Mat. 18. 3.* And that of St. Peter, *Be ready to give an answer unto every man that asketh you a reason of the hope that is in you, with meekness and fear. 1 Pet. 3. 15.*

But the first and pe-

## *The Epistle.*

culiar business of this Book, was to be helpfull unto you and others, for their more easy and orderly delivery of holy thoughts, about the time of the receiving of the Lords supper, and after the use thereof.

The work that is done in that holy Solemnity is of that nature, that though it aims at the greatest unity and fellowship that can be in an holy Congregation,

## *The Epistle.*

Congregation, which are all thereby gathered up close together into Christ; yet it offers particular and retired employment to thoughts and affections of every particular receiver: Unto whom (being rightly qualified and prepared) it offers & seals all that mercy & grace which the Gospel promiseth in general unto all that are penitent Sinners & true Believers;

## *The Epistle.*

and requires of every one a very serious attendance unto private and secret meditation and holy devotion. There are in the time of that sacred Celebration many pauses and intermissions of the joynt employment of the Congregation, which doth, as it were, separate them unto their severall works in their Soules. Whilst some are Receiving, it is the businesse of others

## *The Epistle.*

thers to be in the holy preparation of themselves to the Duty; And they that have thus passed through both these performances, are to be exercised in the admiration of that mercy they have received, & in the inflaming of their hearts unto the holy praises of the Lord. Some course hath been taken heretofore in some Congregations to prevent the chasme that might

## *The Epistle.*

might be in the spiritual work, & the falling of thoughts for want of holy suggestions, by the singing of a Psalm at the very time of the celebration: But besides that the pattern of our Saviours practise, *Mat.* 26.30. leads us to believe that to be a work more proper and fit to succeed than accompany that holy Business: The very noise of that service, in those  
that



## *The Epistle.*

that are at leasure to be employed in it, appears to be too great an Enemy unto that severe attention and holy sequestration of spirit that is required in those that are to be employed in Receiving, which doth least of all admit of the offers of distraction. I know no way better to prevent all inconveniencies, & to make up all gaps in that sacred celebration, than to

## *The Epistle.*

to offer some variety of short Meditations & Devotions, into the hands, and unto the hearts of the particular Receivers, to be used according to those severall works that they have to doe, which may be as so many severall notes of the Spiritual Song; which being composed in their right order and consent, will make up an holy Harmony in the ears of the  
the

## *The Epistle.*

the Almighty. If any part seem too long, there is nothing imposed, but every Communicant may satisfy the bents of their own devotions, & answer the measure of their time and leasure, by marking out some of the shortest forms unto themselves, especially in that which is to be done about the time of the receiving; Or, if they have better of their own, or from  
any

## *The Epistle.*

any other, they may spare their troubling of themselves with this.

God ( I hope ) will pardon the infirmities, and his people accept of the poore endeavours of him

*Who is a poore Sinner,*

*and an un-*

*worthy Labou-*

*rer in Gods*

*Vineyard,*

**Tho. Warmstry.**

(I)



A Prayer for  
incitement of affection  
to attend upon the Lord in the  
use of the Lords  
Supper.

**O** Most gracious Saviour, who hast  
not only vouchsafed in  
the great Mystery and  
work of thy Incarnation  
to take our humane flesh  
and blood together with  
an

an humane soul into the  
unity of thy divinc per-  
son, that God and man  
might be one Christ, that  
so it might become pos-  
sible for the immortal  
God to dye for us, and  
for the spiritual God to  
be wounded & pierced,  
and to shed his blood  
for us, nor yet only hast  
been pleased to give up  
thy blessed body to be  
crucified, and thy pre-  
cious blood to be shed  
for our Redemption,  
but art pleased still to  
revive

## A Prayer. 3

revive thy death, to  
cause the flame of thy  
love to burn, and the  
streams of thy blood to  
run into thy peoples  
souls, in thy holy Sacra-  
ment, at thy Supper, and  
hast enjoyed us by the  
authority of thy Com-  
mand, and encouraged  
us by the invitation of  
thy Love, to make use  
thereof to the Glory of  
thy Mercy, and the Eter-  
nal good of our Soules,  
grant unto us, and to all  
thy people, that in al ho-  
ly

ly and awfull obedience  
to thy command, and all  
thankfull and dear ob.  
servance of thy Love, we  
may make an holy and  
conscionable use of that  
thy holy Ordinance, up-  
on all occasions & con-  
veniencies that thou of-  
ferest us, that we may  
neither violate thy  
great and dreadfull Au-  
thority, nor despise thy  
great & wonderful mer-  
cy; let the apprehension  
of the greatnesse of thy  
heavenly blessings dis-  
charge



## A Prayer.

5

charge us from al world-  
ly impediments, let us  
not harken unto the oc-  
casions or pleas of dross  
and dung, to keep us  
from the pursuit of thy  
heavenly treasures, let  
no prohibitions from  
earth prevaile against  
the calls of heaven, let  
no civility towards men  
make us commit sinfull  
iniquity against thee  
our God, in the neglect  
of the Celestiall banquet  
when the King summons,  
us, let not vassalls de-  
tain

*tain us, let us not commit  
such Idolatry with any  
relation or dignities, as  
to prefer our respects to  
them, before our duties  
to thee; let us not dare  
to be so impudent as to  
bring dust and ashes in  
competition with thee,  
nor prize the vain soci-  
eties of sinners before  
the holy Communion &  
Fellowship with thee our  
Saviour, with thy An-  
gells, thy heavenly Sts.  
and thy holy people, in  
that thy sacred Ordi-  
nance*

## A Prayer. 7

nance, much less, O Lord,  
let us not once dare  
to think of preferring  
Sathan and sinne before  
Christ and heaven, so as  
to keep away from those  
thy great Myſteries &  
mercies, because we are  
loath to part from any  
beloved ſin when a Sa-  
viour calls; let not our  
greateſt, and thy vileſt  
enemies prevaile with  
us to keep away, but  
make us willing to  
part with the deareſt  
boſome - corruptions,  
that

that we may partake of  
thy heavenly benedicti-  
on; divorce our souls  
from all iniquity, that  
we may contract our  
selves unto thee in that  
thy marriage Feast and  
Solemnity; let not any  
blessings that thou hast  
bestowed upon us in  
earthly things, make us  
to forget the dependance  
we have upon thee for  
them, or the great need  
we have of thy heavenly  
mercie; neither let any  
advancements that thou  
hast

## A Prayer.

9

hast given us, teach us  
to despise thee, or to neg-  
lect the pursuit of those  
celestial dignities which  
thou offerest us in Christ  
Jesus; but the more  
thou doest blesse us, the  
more make us to serve  
thee, and the more thou  
hast exalted us, the more  
make us to exalt & ho-  
nour thee, & the higher  
thou hast made us above  
others in the dignities  
of this world, the more  
let us labour to get a-  
bove others in spiritual  
dignity.

dignities, and make us  
alwayes to esteeme it our  
greatest honour to ho-  
nour & serve thee, and  
to enjoy thy favour. Let  
not idleness or sloath, or  
servile fear discourage  
us, or betray us to the  
neglect of those great &  
inestimable advantage  
that thou offerest unto  
us in that thy blessed Or-  
dinance, for our eternal  
good; but make us active  
and diligent, lively and  
fervent in our holy ad-  
dresses unto thee, & to  
think

## A Prayer.

11

*think no pains, no industry too much, to get heaven and eternal life. Oh, let not our sinns, though great and many affright us from thee, because we are unworthy of thee, but let the humble sense of them drive us to thee, because we have great need of thee, and the more and the greater our diseases are, the more earnest speed let us make unto thee, who art the great Physician of our soules, whose*  
*d 2 blood*

blood is balsome for the  
most deadly wounds,  
who hath both the skill  
and the will to cure and  
to heal the most despe-  
rate diseases of those  
that with penitent  
hearts seek unto thee for  
recovery and relief; let  
all our weaknesse send us  
unto thee for strength,  
let all our wants drive  
us unto thee for supply,  
let all our sorrows dis-  
patch us unto thee for  
comfort, let all our affli-  
ctions hasten us unto  
thee,



A Prayer. 13

thee for redresse, let all  
our dangers make us fly  
unto thee for refuge and  
shelter, and let the sense  
of that death and hell  
which is due unto us for  
our iniquities move us  
to seek life and heaven  
in thee, which thou of-  
ferest unto us by thy  
heavenly mercies, who  
callest not those that are  
perfect or righteous, but  
sayest, Come unto me  
all ye that labour and  
are heavy laden, and I  
will give you rest. Ob.

d 3      God,

14      A Prayer.

God, we are heavy laden with our unsupportable load and burden of sins, ready to press us down unto the nethermost hell, if we be not supported by thy heavenly goodness; make us to labour under this load with a contrite & broken spirit, that we may find eternal rest in thee. Let me not be so foolish as to seek excuses to divert me from thee, who art the summe of all my felicity, neither

## A Prayer. 15

ther suffer me to hearken unto any, that may put me off, or delay me from thee; But make me watchful against all impediments, and provident beforehand for all advantages that may promote and expedite my holy addresses unto thee at thy heavenly Table, and active in the use of all other means of my spiritual good, and in all offices of thy Divine Worship, whereby I may glorify thee, or benefit

d 4      nesit

nefit my soul, or main-  
tain and further the en-  
joyment of an holy com-  
munion with thee and  
thy faithfull people.

Make me to come unto  
thee, as the hungry unto  
food:

As the thirsty unto  
the waters:

As the sick unto the  
Physician:

As a poor drowning  
soul into the ark of thy  
mercy:

As a weather-beaten  
ship-wreck passenger  
into

A Prayer. 17

into a far and a safe  
harbour :

As a poore needy  
wretch unto a rich trea-  
sure :

And be thou all in all  
unto me, let me seek thee  
earnestly, and receive  
me graciosly, through  
Jesus Christ our Lord,  
Amen.

*Psal. 42. 1. &c.* As  
the Hart panteth after  
the water Brooks, so  
longeth my soul after  
thee O God.

My Soul is a thirst  
d 5 for

18     *A Prayer, &c.*

for God, even for the  
living God; Oh, when  
shall I come and ap-  
pear before God.

*Psal. 63. 1. &c.* Oh  
God, thou art my God  
early will I seek thee.

My soul thirsteth  
for thee, my flesh also  
longeth after thee, in  
a barren and dry land  
where no water is.

Thus have I looked  
for thee in holinesse,  
that I might behold  
thy power and glory,  
For thy loving kind-  
ness

ness is better than the  
life it self, my lips  
shall praise thee.

As long as I live will  
I magnify thee on this  
manner, and lift up  
my hands in thy  
name.

My Soul shall be sa-  
tisfied as with marow  
and fatness, when my  
mouth praiseth thee  
with joyfull lips.

---

*A Prayer for the preparation to the Sacrament of the Lords Supper.*

**O**H my God, thou art a great God, and I am a poor inconsiderable wretch, a poore vile lump of dust and clay, and thou art a Glorious God, incomprehensible in thy excellency and perfection; The  
Angels



Angels are amazed at the brightnesse of thy glory; The Devils tremble at the dreadfulnes of thy Majesty, & what am I, that I should approach unto thee.

Oh my God, Thou art a holy God, and of purer eyes than to behold iniquity; Thou canst have no communion with *Belial*; thou canst have no fellowship with unrighteousnesse.

And

And I am a base,  
wretched, unholy, un-  
thankful sinner, over-  
spread from top to  
toe, soul and body,  
with a leprosy of sin,  
and my very righte-  
ousness are as filthy  
rags; Thy Angels thou  
chargedst with folly,  
and the Stars are not  
pure in thy sight, and  
how shall I then ap-  
pear before thee, or  
draw near unto thee!

Oh my God thou art  
all light, and I am a  
cloud

cloud of darknesse;  
Thou art a wise God,  
and I am a foolish and  
simple creature, so  
blinde, that I can nei-  
ther bear thy light,  
nor discover my own  
blindeness, as I ought  
to do, and how then  
shall my darkness en-  
dure the beams of thy  
heavenly light, and  
not be confounded at  
thy unsupportable  
brightness.

Oh my God, I am a  
poor, a weak, feeble  
worm,

worm, trodden under  
foot, and trampled &  
bruised in the dirt and  
mire of corruption, by  
mine own sins and  
wickednesses, & thou  
art a strong, a power-  
full, and an Almighty  
God, that art able with  
a look of thine to  
frown me into no-  
thing, and into hell,  
that art able with one  
thought of thine, to  
think me to destructi-  
on, & how then dare  
my weakness and no-  
thingnesse

thingnesse approach  
unto thy Grace & in-  
visible strength, and  
not expect to be cru-  
shed into nothing, &  
undone?

And yet, O Lord,  
now thou callest me  
& I am about to come  
unto thee, and what  
shall I say or doe, O  
God, how am I per-  
plexed with severall  
fears, if I come not  
when thou callest, I am  
in danger to provoke  
thy wrath by dispi-  
sing

26 *A Prayer, &c.*

sing thy Authority, &  
if I come, I may seem  
to be in danger to in-  
crease thine anger, by  
offending against thy  
Majesty; I may justly  
be afraid to come by  
reason of my sin, and  
yet, O Lord, if I for-  
bear to come, this will  
encrease my sin: And  
in so great a strait that  
I am in, what can thy  
poor sinfull creature  
do? Oh my God, I am  
undone, & know not  
what to do, unless thou  
help

A Prayer. 27

help me ? To thee  
therefore I come, O  
Lord, desiring to re-  
ceive thy heavenly  
Councel and advice,  
that I may obey thy  
authority, that I may  
not faile of thy mercy  
O thou that hast called  
me unto thee; let thy  
compassion pittie my  
vileness; let thy mer-  
cy pardon my sinful-  
nesse; let thy grace  
cleanse my filthinesse;  
let thy wisdom en-  
lighten my darkness ;  
let

let thy strength support my weakness.

Pardon me by thy mercy, that I may receive thy grace, & fit me by thy grace, that I may receive thy mercy: Let thy spirit be thy holy Harbinger to provide entertainment for thy Son, and my heavenly Lord Christ Jesus in my soul, that he may come and make it the Sanctuary of his holiness,

Adorne me O God,  
with



with the wedding garment of the righteousness of thy Son, & the holiness of thy spirit, that all my nakedness may be covered, and my great deformities may be hid from thine eyes.

Purge away all the pollutions of my heart & life, that thou mayest not be offended at me, nor in thy displeasure cast me out. Fill me with heavenly desires toward my Lord Jesus;

Jesus; with holy meditations of the wonders of thy love; with holy devotions to the excellency of thy glory. Send a beam of thy light from heaven into my heart, that I may be illuminated thereby to the right understanding of those great mercies thou offerest unto me, vailed with the cloud of thy divine mysteries, and that I may understand my Saviours heavenly

ly language in the Sacrament, both in the mysterious signs what he speaks in them, & in the mysterious words what he speaks of them; *That I may know thee the only true God, and Jesus Christ whom thou hast sent, which is eternal life: That I may know the power of his sufferings: And that I may be able to comprehend whats the breadth, and the length, and the depth,*

32    *A Prayer, &c.*

*depth, and the height,  
and to know the love of  
Christ, which passeth  
knowledge: That I may  
know them so as to be  
enflamed by them.  
Oh let thy heavenly  
beams be contracted  
upon my heart, and  
shine upon it through  
the burning glass of  
thy love in this Sacra-  
ment: That all the  
light may burne, and  
that all my knowledg  
of thee and of thy mi-  
steries, may be turned  
into*

into love unto thee, for  
they only know thee  
indeed that love thee;  
*For if any man love God*  
*he knoweth God,* or ra-  
ther is known of him.

And as thy holy Pro-  
phet, when he was ex-  
alted into a sight of  
thy Majesty, was there  
by it tricken down into  
an humble sense of his  
own vileness and ini-  
quity, as with a flash of  
thy heavenly lighten-  
ing, bringing with it a  
thunder bolt of humi-  
liation

34     *A Prayer, &c.*

liation, that broke his heart as it were in pieces, and made that lamentation of his gush out at a breach of his wounded soul; *Woe is me for I am undone, for I am a man of uncleane lips and dwell among a people of uncleane lips, for mine eyes have seen the King, the Lord of Hosts: So let the sight of thy Glory cast me down into a sense of mine own vileness and iniquity, strike an holy*  
terror

terroure into my soul,  
and lay me in the dust,  
at the apprehension of  
my sins: send a thun-  
derbolt of grace from  
heaven, and dash my  
heart in pieces with  
contrition for mine  
offences, that I may  
be undone in my self,  
that so I may be made  
up again in thee,  
smite the rock of my  
hard heart with the  
rod of thy holy fear,  
that the water of re-  
pentance may flow  
e 2 out

36 *A Prayer, &c.*

out, even that pretious  
heart wate of peni-  
tent tears and Godly  
sorrow for all my  
transgressions: Make  
me to sow in tears, that  
I may reap in joy, and  
let the apprehension of  
thy love to me, and the  
beat of my love to thee  
and my Jesus, im-  
print the impression  
of his wounds upon  
my soul, that they may  
wound me first and  
then heal me, and let  
that love affect me with



a perfect hatred against  
sin, and against my self  
for sin; for my sin a-  
gainst thee, my great,  
my glorious, my grati-  
ous God, my Maker,  
my Saviour and the  
God of all my mercies,  
against those sins of  
mine that have been  
the Traitors, and Mur-  
derers of my Dear Sa-  
viour, and let the sense  
of thy pardon of my  
great and manifold sins  
wound me yet the  
more for them, make

me to mourn more for pardoned sin, than for sin as exposing unto judgement; Oh, let thy mercy soften me more than thy wrath, and make me out of love with all things that engage, or move me into sin; out of love with the world, with the flesh, and with my self, with my own corrupt and sinfull heart, and inclinations that have been so often the factours and the snares of  
of

of Sathan to my soul,  
that so I may be set free  
from all earthly affe-  
ctions, and fixed upon  
thee, and upon things  
that are above, and  
give up my heart and  
my life wholly to serve  
and glorify thee, my  
God, in a holy and a  
heavenly conversation,  
which is the true state  
of Conversion; help  
me to confesse my sins  
with sorrow and to re-  
forme with joy, and to  
make restitution where

I have done wrong, as thou givest opportunity and ability, and where either are wanting, let not will be wanting, nor thy acceptance be wanting unto my sincere desires and endeavours; Help me to accuse my self, that thou mayest acquit me to judge & condemn my self, that thou mayest absolve me, help me to exercise an holy revenge upon my self, that thou mayest spare me,

me; help me to endeavour a redress of all scandals that I have given & to reduce those whom I have seduced, or with whom I have complied in any evill way; and seal unto me thy pardon, in the blood of Christ, by the inward testimony of thy sanctifying spirit, and let the reformation of my life be an evidence unto me of the forgiveness of my sins, which is the authen-

42 *A Prayer, &c.*

tick seal of thy Spirit,  
giving the impression  
of thine own Image.

Grant me a lively &  
saving faith to believe  
thy Gospel and all thy  
Heavenly truthes that  
thou hast revealed in  
thy holy Word, and  
to subdue and bring  
down all mine own  
thoughts, apprehensi-  
ons, imaginations and  
affections thereunto,  
that I may trust in the  
Lord with all mine  
heart and not lean un-  
to

to mine own understanding. Convince me, O Lord, of that great article of faith, that my Jesus is thy Christ, and the Son of the living God, which is the rock upon which thou buildest thy Church, and the gates of hell shal not prevail against it, that I may not believe it, by relation onely from men, but by revelation from thee, being wrought unto a full perswasion thereof

thereof, by the arguments of thy spirit, by the holy Prophecies that went before of him in the Old Testament, which were all fulfilled in him in the New, by the wonderful miracles which he did by the descending of the Holy Ghost upon him in the visible form of a Dove, by the voice from Heaven, declaring him to be thy well beloved Sonne in whom thou art well pleased,



pleased, which voice  
was sent from thy hea-  
venly Throne after his  
baptisme, and at his  
transfiguration, by the  
holineis of his life, the  
excellency of his Do-  
ctrine; By the wonder-  
full sending of his Ho-  
ly Spirit upon his Dis-  
ciples, in the likeness  
of fiery tongues, and  
those excellent and  
wonderfull gifts that  
were bestowed upon  
them; by the dreadfull  
judgment that fell up-  
ON

on the Jews for Crucifying him, and reviling the Gospel; by the blood of thy victorious Martyrs, who sealed thy heavenly truth by their constancy in their sufferings and cruell deaths, which they chearfully under went for the Testimony thereof, and by the wonderfull wayes whereby thou hast carried on and maintained thy Church and Gospel against all the  
wisdome

wisdome and power of  
the world that was a-  
gainst it. Convince  
my Soul, O Lord, of  
that great truth by  
these arguments, and  
by the experiment of  
the work of thy Grace  
in my Soul, that I may  
firmly believe it, and  
rely upon it for my sal-  
vation, and that I may  
believe infallibly that  
this my Saviour by his  
death and passion hath  
satisfied for my sins,  
that he hath justified  
me;

me by his righteousness, and that by his mediation he prevails with thee for obtaining of spiritual blessings, & all mercies needful for me, and for the bring home of the fruit and benefit of that redemption which he hath wrought for me, unto me, bring a penitent sinner.

Give me faith to lay hold upon the Sacramental promise, that I may come with a full  
and

and assured expectati.  
on to receive thy Sons  
body crucified, and his  
blood shed upon the  
Cross for my sins with  
all the benefits of his  
death and passion, and  
of that great Redemp-  
tion he hath wrought  
for me, truly and real-  
ly conveyed and appli-  
ed and sealed to my  
soul in that thy holy  
Ordinance; Let me  
take thy heavenly my-  
steries, as thine earnest,  
to oblige me to serve  
thee,

thee, and as thy pledges to assure me of thy love unto me, and of my Interest in thy Christ and my Jesus, unto my salvation.

And let my Faith work by Love, that in the sense of thy great goodness, offered and given unto me in Christ Jesus. I may love thee and thy Christ above all, and with all my heart and soul, & mind and strength. Let me think nothing too much

much to do or suffer for  
the, who didst not think  
it too much to give thy  
son thy beloved son to  
suffer and die for me.

Enflame me with ho-  
ly love unto all people  
that I may give up my  
self to them, to serve  
them in love; make me  
to own them in al their  
concernments, to pittty  
them in all their mise-  
ries; to be ready to relive  
them in all their wants,  
to comfort them in all  
their distresses, to coun-  
sel

fel them in al their perplexity, to pardon all their miscarriages towards me, to bear their infirmitie: to study their good, to love brotherly fellowship, to delight in thy Sts. and holy ones, and to walk comfortably & chearfully together with them in thy holy worship and service: Let not any poisoned dart of rancour, or envy, or malice, or heart burning toward any, rankle or feaster  
my



my soul. But make us al  
up more & more into  
the mystical body of thy  
Son, that we may keep  
the unity of the spirit,  
in the bond of peace,  
that we may be all one  
in thee, as thou and thy  
Son Christ Jesus are  
one. And let the Peace  
of God, which passeth  
all understanding rule  
in our hearts, through  
Jesus Christ our Lord.

Give me a thank-  
full sense and sweet re-  
lish of thy great mercy  
in

54    *A Prayer, &c.*

in that great redemption thou hast wrought for my soul, by thy blessed Son. That I may have an high esteem of thy love, in giving thy son for me to be a sacrifice for my sins upon the Cross; and in giving him unto me to be the nourishment & life of my soul in the Sacrament: Oh make me to receive him from thee there with a gratefull soule; & to return thee the devout and thankfull

full homage of my heart: Strike me into an holy amazement at the wonders of thy great mercy toward me in him; to poure out my soule in the praises of thy name; to embrace thee in thy Christ and my Jesus, with all the dearest affections of my heart; & to devote and consecrate my self unto thee to be a sacrifice of praise unto thee, in the whole course of my life and conversation

conversation, & to rejoyce in the mercy and the loving kindenesse of my God.

Affect me with an awfull Reverence toward the greatnesse of thy Majesty, with whō I there come to renew my Covenant, toward the excellency of thy sonne, whom I come to receive into my soul.

Toward the holiness of thy spirit, by whom I come there to be established in my union and communion

Communion with  
Christ and his Church.

And enable me to  
discerne the body of  
the Lord Jesus; put  
me into an holy extasy  
of heavenly longing  
after Christ: And whilst  
he descendeth unto me  
in that holy reflection,  
let me ascend unto him  
in heavenly devotion:  
Let not my soul be sa-  
tisfied with any thing  
but my Jesus: Give me  
thy Christ, O God, &  
take what thou wilt  
f from

from me, give me my  
Jesus, and do what  
thou wilt unto me, for  
in him I shall be sure of  
thy tender love, & let  
that love do what it  
will: Thou bidst me  
love thee, & do what I  
will; & I say unto thee  
love me, and do what  
thou wilt; wound me,  
chasten me, kill me, so  
that thou love me: I  
aske nothing of thee,  
but thy Christ and thy  
Love.

Oh my God, I am un-  
done

done, I am lost for ever,  
I am a fire-brand of hel,  
it had been better for  
me that I had been a  
Toad, a Serpent, a  
Worm, a dead clod of  
clay, that I had never  
lived, that I had never  
been conceived or  
born, if thou shouldst  
with-hold my Jesus  
from me.

But if I have him, I  
have thee, and heaven,  
and Angells, and the  
world, and life, and all:  
Oh my God, give me  
f 2 my

60 *A Prayer, &c.*

my Jesus, and give thy self unto me in him, & make me to give my self unto thee in him.

And oh make room for thy Christ in my Soule; turn out the world, and the flesh, & sin, turn me out of my self, that there may be room for my Jesus, that my heart may be as a large upper - room furnished for my heavenly Saviour to keep his Passeeover in my Soul.

Let



Let it be a large room  
for my great Jesus; let  
my heart contain him,  
for whom the whole  
world is too little, ex-  
tend the grasp of my  
affections, O God, make  
me unsatiabie in an ho-  
ly covetousnesse after  
Christ, and the more I  
taste of him, the more I  
enjoy him, the more  
make me to desire him.

And let my heart be  
an upper-room, not an  
Earthly, but an Hea-  
venly minde: For the

entertainment of my heavenly Jesus, for he can dwell no where but in an heavenly place: Yea, let his presence in my heart, turn my heart into heaven; for it is his presence that maketh heaven; and this is the heaven of heavens it self. Oh let all earthly things be vile unto me; now that I look for my heavenly Jesus.

Give me an holy  
pride, an holy ambi-  
on

on & greatness of spirit, that I may look upon all the things of this world, as unworthy of my thoughts, since my Jesus is pleased to think upon me, to call for my heart, and to come unto me.

Oh let my soul be a well furnished room, furnished with all the furniture of heavenly love, and of all thy heavenly Graces, for the entertainment of my Glorious Jesus.

64 *A Prayer, &c.*

Yet withall, give  
me an humble heart,  
that I may put no trust  
at all in my self, or in  
anything that is in me,  
or that can be, or hath  
been perform'd by me:  
But cast me down into  
an holy despair of my  
self, and of all righte-  
ousnesse, Wisdome,  
Strength, or Worthi-  
nesse, or comfort in my  
self; that I may tram-  
ple my self as filthy sin-  
full dung, under my  
feet before thee; and  
cast

cast my self down at  
the feet of thy mercy :  
relying only upon thy  
goodness & thy Christ  
for my acceptance, and  
for my saluation.

Help me O God in  
the examination, and  
in the reformation of  
my sinns.

Help me in the triall  
and in the exercise of  
thy graces, that know-  
ledg may be saving, &  
faith sound, and repen-  
tance true, and love  
unfained, and thank-  
fulness

fullnesse sincere, and  
reverence awfull, and  
desire enflamed, & my  
soul truly humbled.  
That thou mayest ex-  
alt me in the greatness  
of thy mercy, and feed  
my soul with the rich-  
es of thy goodness, and  
the delicates of thy  
heavenly joyes, that I  
may returne refreshed  
with thy favour, and  
enlightened, & beuti-  
fied with thy truth &  
holiness like *Moses* out  
of the Mount; and  
strength-

strengthened with the  
might of thy strength  
from the holy table of  
thy Son. Through the  
same, thy dear Son and  
our blessed Saviour, our  
Jesus Christ, *Amen.*

---

*A Prayer when the Bread  
and Wine is brought  
to the Table.*

**O**H most Glorious  
God; we praise  
thee, we blesse thee,  
we glorify thy sacred  
name, & here prostrate  
in our souls and bodys  
before thee; we desire  
to present unto thee  
the homage of our  
thankfull hearts for  
thy great and wonder-  
full mercy, that thou  
hast



hast been pleased to  
shew unto us miserable  
sinners, that lay in the  
Jaws of hell, under the  
sentence of condem-  
nation, to eternal death  
for our sins; in sending  
thy dearly beloved,  
and only begotten Son  
Christ Jêsus, to be-  
come man for us :  
and to offer up his pre-  
cious Body and Blood  
upon the Crosse to  
be a Sacrifice unto  
thee for our sins, where  
by he hath made an e-  
ternal

tenal peace & attone-  
ment between thee  
and our souls, and ha-  
ving overcome the  
sharpnes of death, hath  
opened the Kingdome  
of Heaven to all belie-  
vers. Wee bleffe thy  
holy name, O most  
Gracious Father, for  
this my incomprehen-  
sible goodness, and for  
that covenant of mer-  
cy, and grace, and sal-  
vation which thou hast  
established with us by  
him: and for that thou  
art

art pleased to give us,  
that his blessed body  
and blood, in the holy  
supper of the Lord, to  
be our spiritual nou-  
rishment unto eternal  
life; we blesse thee for  
these thy creatures of  
Bread and Wine, for  
those excellent quali-  
ties wherewith thou  
hast endowed them  
for the good and be-  
nefit of thy unworthy  
servants, and for that  
high & heavenly, and  
spirituall use unto  
which

which thou hast advanced them, by the holy institution of our blessed Saviour, Christ Jesus. That they may not be only the means of nourishment and comfort to our bodies, but also of spiritual grace and salvation to our soules. To present love, and convey unto us our interest in Christ Crucified, with all the benefits of his passion; for the pardon of all our sinns, and  
to

to preserve and streng-  
then us, in the grace  
and comfort of a  
spirituall life here,  
unto eternall Glory  
hereafter; and to be  
the Pledges of our  
Communion and Fel-  
lowship with Christ in  
all the blessings of thy  
Heavenly Gospell, and  
with thy Church and  
people, in holy peace  
and love, in the unity  
of his mysticall body  
which is thy Church.  
We present and offer  
these

these thy creatures into thy heavenly hands, humbly beseeching thee to bless and sanctify them unto that holy use, unto which thy Son Christ Jesus hath ordained them, that we using them according to his institution; may by them be confirmed and established in our interest in him, and in the assurance of thy love and saving mercy towards us in him, and may so receive

receive his Body and  
Bloud, really and truly  
after a spirituall man-  
ner, conveyed unto  
our soules, with all the  
fruits and benefits of  
that great redemption,  
that he hath wrought  
for us; that we may  
receive pardon and  
salvation, by the merit  
of his death and pas-  
sion; and be nourished  
and strengthened in a  
life of Grace and spiri-  
tual comfort here, and  
preserved from dam-  
nation

76 *A Prayer, &c.*

nation to everlasting  
life, in thy Heavenly  
Kingdome. Through  
Jesus Christ our Lord,  
*Amen.*

---

**Em-**



Employment  
for thoughts  
in the pauses  
of the Con-  
gregation.

Between the setting of  
the Bread and Wine  
on the Table, and the  
beginning of Com-  
mon Prayer.

**L** *Abour not for the  
meat that perish-  
eth*

78    *A Prayer, &c.*

*eth, but for that meat  
which endureth unto e-  
verlasting life, which  
the Sonne of man shall  
give unto you, for him  
hath God the Father sea-  
led, Joh. 6. 27.*

*The Bread of God is  
he which cometh down  
from Heaven, and giveth  
life unto the world, Joh.  
6. 33.*

*Lord evermore give us  
that Bread, v. 34.*

*Jesus said unto them,  
I am the Bread of life,  
he that cometh unto me  
shall*

shall never hunger, and  
he that believeth on me,  
shall never thirst, v. 35.

All that the Father gi-  
veth me, shall come unto  
me, and him that cometh  
unto me, I will in no wise  
cast away, v. 37.

Verily, verily, I say  
unto you, he that belie-  
veth on me, hath ever-  
lasting life, v. 47.

Then Jesus said unto  
them, verily, verily, I  
say unto you, except ye  
eat the flesh of the son  
of man, and drink his  
blood,

*blood, ye have no life in you, Joh. 6. 91.*

The judgment of *Augustine* in his third book of *Christian Doctrine*, chap. 16. concerning the sense of these words.

*The words of St. Augustine in Latine are these. Si præceptiva locutio, aut flagitium, aut facinus videtur jubere, aut utilitatem aut beneficentiam vetare figurata est, nisi mandu caveritis, (inquit,)*

quit,) carnem filii hominis & sanguinem biberitis, non habebitis vitam in vobis: facinus vel flagitium videtur jubere; figura est ergo præcipiens passioni Domini esse communicandum, & suaviter atque utiliter recordendum in memoria quod pro nobis caro ejus crucifixa est & vulnerata. *if a commanding, (or præceptive) speech seemeth to enioyne a thing, that is*

82 *A Prayer, &c.*

*a wickedness, or a crime, or to forbid a thing of profit, or beneficence, it is a figurative speech.* Except ye eat the flesh of the sonne of man (*saieth* Christ) and drink his blood, ye shall have no life in you: This seemeth to command a thing that is wicked, and flagitious. Therefore it is a figure commanding to communicate with the passion of Christ, and sweetly and profitably  
to

to recollect or lay up  
in the memory that  
his flesh was crucified,  
and wounded for us.

*What can be more clear  
against transubstantia-  
tion, or the grosse and  
carnal eating of Christs  
flesh, and drinking of his  
bloud. This place of St.  
Augustine, is the wrack  
of the Papiſts, in the bu-  
ſinneſſe of tranſubſtan-  
tiation. Who ſo eat-  
eth my flesh, and drink-  
eth my Bloud, hath eter-  
nal life, and I will raiſe  
g 2 him*

84 - A Prayer, &c.

him up at the last day.

For my flesh is meat indeed, and my blood is drink indeed.

He that eateth my flesh, and drinketh my blood, dwelleth in me, & I in him, Joh. 6. 54, 55, 56.

When Jesus knew in himself, that his Disciples murmured at it, he said unto them, doth this offend you?

What, and if you shall see the sonne of man ascend up where he was before. It



*It is the spirit that quickeneth, the flesh profiteth nothing, the words that I speak unto you, they are spirit, and they are life, Joh. 6. v. 62, 63.*

*St. Augustine in his exposition of his Gospel of St. John upon these words. The words that I speak unto you, they are spirit, and they are life, saith thus:*

*Quid est spiritus, & vita sunt? spiritualiter intelligenda sunt: intel-*  
*lexisti*

*lexisti spiritualiter, spiritus & vita sunt, intellexisti carnaliter? etiam sic illa spiritus & vita sunt, sed tibi non sunt.*

What meaneth this, that they are spirit and they are life? they are spiritually to be understood: Hast thou understood them spiritually? they are spirit, and they are life: Hast thou understood them carnally? So also they are spirit and they are life, but they are

*A Prayer, &c.* 87

are not so to thee.

*As often as ye eat this bread, & drink this cup, ye shew the Lords death till he come, 1 Cor. 11. 26.*

*Whosoever shall eat this bread and drinke this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord, 1 Cor. 11. 27.*

*Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, come buy wine*

88      *A Prayer, &c.*

*and milk without money  
and without price, &c.  
Isa. 55. 1.*

*Behold, the Lord God  
will come with a strong  
hand, and his arme shall  
rule for him; behold his  
reward is with him, and  
his worke before him.  
He shall feed his flock  
like a shepheard. He shall  
gather the Lambs with  
his arm, and carry them  
in his bosome, and shall  
gently lead those that are  
with young, Isa. 40. 10,  
11.*

*A Prayer, &c.* 89

*A bruised reed shall  
he not break, and the  
smoking flax shall he  
not quench, till he send  
forth judgment unto vi-  
ctory, Isa. 42. 3, 4. Mat.  
12. 20.*

*He that hath the son,  
hath life, and he that  
hath not the son, hath  
not life, 1 Joh. 12.*

---

---

*Between the Sermons end  
and the Communion,  
when the people, that  
do not Communicate,  
are going out.*

**Y**E will not come  
unto me that ye  
might have life, *John*  
5. 40.

Then said Jesus un-  
to the twelve, will ye  
also go away?

Then *Simon* Peter  
answered him: Lord  
to

to whom shall we go,  
Thou hast the words of  
eternal life.

And we believe and  
are sure that thou art  
that Christ the son of  
the Living God, *Job.* 6.  
67, 68, 69.

They that be whole  
need not a Physitian,  
but they that are  
sick.

I am not come to  
call the righteous, but  
sinners to repentance.  
*Math.* 9. 12, 13.

Thus it is written  
and

and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name unto all Nations, beginning at *Jerusalem*, *Luk. 24. 46, 47.*

The cup of blessing which we blesse, is it not the Communion of the blood of Christ?

The bread which we break, is it not the Communion of the  
body



body of Christ? *1 Cor.*  
*10. 16.*

Having therefore  
brethren, boldness to  
enter into the holiest,  
by the blood of Jesus  
Christ, *Heb. 10. 19.* to  
the end of the *23. v.*

---

*The judgment and pra-  
ctice of the ancient  
Church concerning  
the frequent and con-  
stant use of the Lords  
Supper.*

**A**mongst the Ca-  
nons, that are sti-  
led

led the Canons of the Apostles. The ninth Canon speaketh thus in the Greek (for the satisfaction of the learned,)

Πάντας τὲς εἰσιύοντας πισ-  
τὲς τῶν γραφῶν ἀκούοντας μὴ  
παραιλύοντας καὶ τῇ τεσσάρῃ καὶ  
τῇ μεταλήψει ὡς ἀτάξίαν  
ἐμποιοῦντας τῇ ἐκκλησίᾳ ἀ-  
φορίσεσθαι δεῖ.

All of the faithfull or  
believers that enter in-  
to the Congregation  
& hear the Scriptures,  
and do not stay or con-  
tinue in the duty of  
prayer

prayer and the holy Communion, ought to be separated from the Church, as those that commit a disorder.

Note, that by the faithfull or believers here, is understood, those that were understanding Christians, that were not of the *Catechumeni* or of those that were yet to be instructed in the principles of Religion, and such as were not ex-  
com-

communicated, or suspended from the ordinances.

*Granatens. de frequenti communione.*

In the Primitive Church, when the faithfull and Catholique Christians did Communicate every day, There was then such fervency of Charity, and such spiritual perfection, that the Martyrs feared not to dye, the most cruell deaths for Christ, and  
that

that (saith he) by vertue of the most holy Sacrament, which they daily received.

The same Author:  
If there were holy men, and those equall in perfection, and one of them should come oftener to the holy Communion then the other, and should take the body of Christ, and drinke his blood, and that worthily, I dare be bold to say, that even upon this only account  
he

he should out- strive  
the other in charity, as  
far as the sun outshines  
the stars, and should  
be joyned unto God  
with greater familiari-  
ty.

Gerson. *Laudabili-  
us est & amore sacra-  
menti & confidentiâ  
misericordiæ Dei sæpius  
accedere, quam extimore  
& scrupulis diu se ab  
hoc eodem sacramento  
quodam modo excommu-  
nicatum facere.*

It is more praise-  
worthy

worthy in the love of,  
and the Sacrament, in  
confidence of the mer-  
cy of God, to come of-  
ten, than out of fear or  
scruples to excommu-  
nicate a mans self as it  
were a long time from  
the Sacrament.

Bernard. *Qui quoti-  
die vult in passione do-  
mini meditari, debet quo-  
tidie sanctissimum illius  
cibum sumere.*

He that will daily  
meditate of the passi-  
on of the Lord, ought  
daily

daily to partake of the  
holy food thereof.

Ambros. *Quotidie  
iste cibus sumitur in re-  
medium quotidiane in-  
firmitatis.*

That food is daily  
received for remedy of  
daily infirmity.

*Qui semper pecco,  
semper debeo habere me-  
dicinam, & sana non est  
remedium aliud efficaci-  
us ad recreandam, &  
consolandam animam,  
eamque ad gratiam unde  
excidit reducendam,  
quam*



*quàm pura hæc & humilis frequentatio illius Sacramenti.*

I that alwayes sinne, ought alwayes to have the medicine. And truely there is no remedy more effectuell for the refreshing & comforting of the soul, and for the restoring of it to grace, from whence it is fallen, than this pure and humble frequenting of that Sacrament.

*Psalm*

---

*Psalm 23.*

**T**He Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth besides the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his names sake.

4 Yea, though I walk through

through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me, against them that trouble me: thou hast anointed my head with oyle, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the dayes of my life: and I will dwell in the house of the Lord for ever.

Psalms

*Psalm 24. vers.*

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is the King of glory: it is the Lord strong and mighty, even the Lord mighty in battell.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory: even the Lord of hosts he is the King of glory.



# *A cleare and*

*shore Catechisme for  
those that are to re-  
ceive the Sacrament  
of the Lords Supper.*

*Quest.*



*How instituted the  
Sacrament of the  
Lords Supper?*

*Ans. The Lord Je-  
sus, Mat. 26. 26. Mark  
14. 22. Luke 22. 19.  
1 Cor. 11. 23, 24, 25.*

*B*

*Q*

*Q. What do you observe or learne from thence ?*

*A. First, that he being the Lord of power and the Jesus of mercy, is both able and willing to make this holy Ordinance the means of that mercy and Grace that he promiseth therein.*

*Q. What is that ?*

*A. That I, receiving according to his appointment, shall be by the work of the spirit,*  
in

in the use of those  
Pledges, Confirmed  
and Established in my  
Union and Communi-  
on with, and in inte-  
rest in Christ Crucified,  
with all the benefits of  
his death and passion,  
for the pardon of all  
my sins, and the San-  
ctification and Salva-  
tion of my Soul.

*Q. What else do you  
learn?*

*A. That in obedi-  
ence to the Authority  
and command of the*

*B a Lord,*

4      *A Catechisme.*

Lord, and in the dear observance & thankfulness that I ow unto the mercy of this Jesus, I ought to make a conscionable use of this holy Ordinance, with due preparation of my self thereunto.

*Q. What is done in the Sacrament of the Lords Supper?*

*A.* The things that are done, are principally foure.

*Q. What is the first?*

*A.* First, we come there



there to Celebrate the memorial of the death and passion of the Lord Jesus, and of the great Redemption which he hath wrought for us thereby, *Mat. 26. 26, 27. 1 Cor. 24, 25.*

*Q. How is the death and passion of Christ set before us in that Ordinance?*

*A. In the sufferings themselves, and in the fruits thereof.*

*Q. How are the sufferings*  
B 3 *rings*

6      *A Catechisme.*

*rings of Christ presented there?*

*A.* The Bread broken represents the Body of Christ that was broken & crucified on the Cross for our sins; & the Wine the Blood of Christ that was shed for our sins.

*Q.* *How are the benefits of Christs death and passion represented?*

*A.* In that they present Christ unto us, as the most needful, most beneficial, and most perfect

perfect nourishment of the Soul, or of the New man, as Bread & Wine are such unto the body, to wit, that Christ crucified preserves us from eternal death, and is unto us the fountain of grace and spiritual strength, and of life and glory, to glorify us hereafter.

*Q. What is required of us in order to this?*

*A.* A thankful heart, and an holy longing after Christ, as the most

B 4      necessa-

8      *A Catechisme.*

necessary, excellent,  
and perfect spiritual  
food of our souls, in  
whom we are to seek,  
and from whom we  
are to receive all  
things belonging to  
life and godliness.

*Q. What is the Se-  
cond thing that is done  
in the Lords Supper?*

*A.* The second thing  
that we come to do, is  
to renew our Cove-  
nant with God, and to  
binde our selves more  
and more unto him, so  
as

as to forsake the Devil  
and all sin, the world &  
all the vanities therof,  
and all the sinfull lusts  
of the flesh, to amend  
our lives, and to give  
our selves up to glori-  
fy God, in doing his  
will, and bearing the  
Cross, and afflictions of  
the Gospel of the  
Lord Jesus, setting up  
his glory for the scope  
of our lives and con-  
versations.

*Q. What is required  
of us in order to this?*

B 5

A.

*A.* That we come with true godly sorrow for all our sins, & a sincere resolution to amend our lives, not being at peace with any sin, and that we have hearts weaned from the world, and all the sinfull lusts of the flesh; having our mindes set upon God, and upon things that are above; & with a holy resolution to cleave unto God against all terrours, and afflictions,

ons, that may encounter us in his ways, and that we come with an holy awfulnesse, and Reverence towards Christ in his holy Ordinance.

*Q What is the Third thing that is done in the Sacrament of the Lords Supper?*

*A.* The third thing that we come there to doe, is to renew our covenant of Christian love and peace with all people, as much as  
in

in us lieth, and especially with Gods people, in the Communion of the Holy Church, and in the holy fellowship of a spirituall life.

*Q. What is required of us in order to this?*

*A.* That we do not nourish any hatred, or malice, or sinful strife, or contentions, or revengefull thoughts in our hearts against any, but that we love all people, even our greatest enemies for Gods sake,



for  
e,  
of  
d  
p  
d  
t  
r  
s,  
-  
i  
sake, that we forgive  
all that have wronged  
us and seek reconcilia-  
tion, and seek and en-  
deavour to make satis-  
faction where we have  
done wrong, or given  
any just cause of of-  
fence to any, and that  
we have a special love  
to Gods people, desi-  
ring to joyne with  
them peaceably, and  
comfortably in Gods  
worship and service,  
endeavouring to pro-  
mote one another in  
grace

14 *A Catechisme.*

grace and godlineſſe.

*Q. What is the fourth thing that is done in the Lords Supper?*

*A.* We come there to receive the body and blood of Christ Jesus offered unto us, by the outward signes of Bread and Wine in the Sacrament, to the spirituall nourishment of our ſoules, and to receive the Bread and Wine in the Sacrament as the means whereby the Body and Blood of Christ

Christ is conveyed spiritually unto our souls, and as the Pledges ordained by Christ to assure us, being penitent sinners, and true believers, of our interest in Christ Crucified, with all the benefits of his Death and Passion, for the pardon of all our sins, our reconciliation to God, and to strengthen us in grace and Godlineffe here, and to bring us unto salvation and eternal glory both

16 *A Catechisme.*

both in body and soul  
hereafter.

*Q. What is required  
of us in order to this?*

*A. That we come  
with a lively faith, to  
lay hold upon, and re-  
ceive Christ Jesus as  
our only Saviour and  
Redeemer, with a sin-  
cere belief that he is  
the true Son of God,  
and Saviour of the  
world, and of our Souls  
and that he hath satis-  
fied for our sins, by his  
death and passion, ju-  
stified*

stified us by his righteousness, and that he is our Mediator at the right hand of God, to make good unto us the benefits of his death and sufferings, and with an holy confidence in the Sacramental promise, discerning the body and blood of Christ, and expecting to receive Christ in the holy use of the Sacrament, with all the blessings of the Gospel, to the washing

ing away of our sins, the sanctification of our hearts and lives, the strengthening of us in grace, and to the salvation of our souls, not resting at all upon any righteousness or worthiness in our selves, but judging and condemning our selves as unworthy & unthankfull sinners, and casting our selves wholly upon Gods mercy towards us in Christ Jesus, looking to be accepted for  
his

his sake alone.

*Q. What else is required?*

*A.* That we should labour to examine our selves, to see if these graces be right and sound in us, and to stir them up in our soules and to exercise them in the holy use of the Sacrament, seeking to God by prayer for his assistance, & direction, and acceptance of us in this holy duty.

*Q. What is required of*

20 *A Catchisme.*

*of us after the Sacrament?*

*A.* To be carefull to performe our Covenants with God, and his people, to take heed of back - sliding, to be thankful to God, and to nourish these comforts in our souls, which we have received by Christ in the Sacrament, & to walk as it becometh those that are consecrated unto him in the blood of the Lord Jesus.

PRAYERS





# PRAYERS

## BEFORE THE SACRAMENT

---

*To God the Father.*

**O** Holy Father,  
that gavest  
thy Sonne  
for me, to  
be the ran-  
some of my Soul; Give  
thy

thy Son now unto me,  
for the nourishment of  
my soul : Repair the  
breaches that my ma-  
nifold sins have made  
in the blessed Union  
between my Savior &  
me, by this holy pledg  
of my heavenly Com-  
munion with him.

By the participation  
of his Crucified Body  
crucifie and kill in me  
the whole body of Sin,  
& confirm me into the  
Union of his Myſticall  
Body; that I being eſta-  
bliſhed

*God the Father. 23*

blished in the holy  
Corporation of thy  
Church, may have the  
benefit of the great  
Charter of that blessed  
City of God, and have  
my interest in all the  
promises & priviledges  
of thy Gospel. Let that  
blood that he shed for  
my sins, wash me from  
all the guilt and pol-  
lution of my sins. Let  
his sacrifice of Himself,  
which he offered for  
me, be the full attone-  
ment and reconciliari-  
on

on between thee and  
me.

Let his Obedience  
& righteousness be the  
holy robe of my Soul,  
to cover all my sins &  
imperfections, and to  
present me righteous  
and acceptable in thy  
sight, who have no  
righteousnesse of mine  
own to plead unto  
thee. Let the Merit  
of his Death and Suf-  
ferings satisfie for my  
sins; And let the Pow-  
er of his Death and  
Suf.

*God the Father. 23*

Sufferings mortifie my  
corruptions: That I  
being conformed to  
him in the likenesse of  
his Death, may be also  
conformed unto him  
in the likenesse of his  
Resurrection: Being  
raised from the death  
of Sin unto the life of  
Grace here, and from  
the death of the Body  
to the life of Glory  
hereafter.

C

To



*To Christ Jesus.*

**O** H blessed Jesus !  
Thou hast called me, and I  
come unto thee : Be-  
hold, here am I, *my holy*  
*Jesus* ! most unwor-  
thy to receive thee;  
but the greater will be  
the glory of thy mer-  
cy in giving thy self  
unto me.

I am sick of Sin ; Be  
thou

*Christ Jesus.* 27

*thou my Physitian and  
my medicine.*

*I am Wounded; Let  
thy blood be my sove-  
raign Balsome.*

*I am Hungry and  
Faint; Be thou my Nou-  
rishment.*

*I am weak; Be thou  
my Strength.*

*I am sorrowfull and  
afflicted; Be thou my  
Comfort and Joy.*

*I am sore laden with  
Sins, which are ready  
to press me down into  
the nethermost Hell:*

28      *A Prayer to*

*Oh thou that hast born  
all my sins in thine own  
body on the tree, be thou  
my ease, and take this  
burthen from my soul.*

*I am deformed with  
Wickedness; Give me  
the Beauty of thy Holi-  
ness.*

*I am Poor; Do thou  
Enrich me.*

*I am foolish; do thou  
Enlighten me.*

*I am full of Dross;  
Do thou Refine me.*

*I am Unclean; Do  
thou purifie and Sancti-  
fie me.*



*Christ Jesus. 29*

I am Dead ; *Be thou*  
*my Life, and quicken*  
*me with thy heavenly*  
*grace unto Salvation.*

O prepare my Soul  
for thee, and have pit-  
ty upon mine infirmi-  
ties : Pardon my Neg-  
ligence, **Quick**en my  
Dulness, Enlighten my  
Darkness, Humble my  
pride, Wound me with  
Contrition, heal me to  
Conversion, Strength-  
en my Faith, Enflame  
my Love to God, to  
thee my loving Savi-  
our:

C 3

our : Binde me up in  
the bond of holy love  
unto all for thy sake,  
and in the band of ho-  
ly peace and love with  
all thine in thee, and  
in the holy communi-  
on and fellowship of  
thy Church Militant  
here, and triumphant  
in Heaven.

That I may rejoyce  
in the glory of thy  
Saints in Heaven.

And have Comfort  
and Benefit by the  
grace of thy Saints on  
Earth.                      Make

Make us all one in thee, as thou and thy Father are one.

That we may rejoyce in the good, and be grieved for the calamities and afflictions of one another.

That we may take a mutual charge of one another.

That we may be engrafted into the very hearts of one another.

That we may be deare to one another, and all dear unto thee.

C<sub>1</sub> That

32     *A Prayer to*

That we may exhort, reprove, comfort, and edifie one another.

That we may doe all the good we can for one another.

That we may be ready to help and relieve one another in our several wants.

That we may be ready to lay down our lives for one another.

That we may take charge of one anothers lives, estates, reputations

putations, Health and  
of all the Good of one  
another, as our own,  
and especially of one  
another's Souls.

That we may watch  
over one another, and  
be the Keepers of one  
another.

That we may be  
known to be thy Ser-  
vants by thy Livery of  
Love : And that all  
men may know that  
we are thy Disciples,  
by our love one to an-  
other.

34      *A Prayer to*

Help us to love thee  
so, that we may keep  
thy Commandements,  
and give up our selves  
wholly unto thee, both  
to doe and suffer thy  
heavenly Will in all  
things, and to aim in  
all things at the glory  
of thy name.

Make us to love thee,  
as the Best Master, to  
serve thee in love.

Make us to love thee,  
as the richest Treasure,  
that wee may enjoy  
thee in love.

That

That our love to thee may make thee both the absolute ruler and the onely perfect rest of our souls.

Help us to love thy people with a pure heart fervently; not in word, and in tongue, but in deed and in truth.

Help us as much as in us lyeth, to live peaceably with al men, and to be carefull to give no offence unto any.

Help.

Help us to consider one another, to provoke one another unto love, and to good works.

Help us to forgive all that have wronged us : To seek reconciliation and make satisfaction where we have done wrong, or given any just cause of offence to any; and make us alwayes to strive to be the first in seeking peace and reconciliation, and in all the Offices of charity. Help



Help us to love our enemies, to do good to them that hurt us, to pray for them that despitefully use us, and persecute us.

And do thou in thy mercy forgive all our enemies, and turn their hearts.

Help us to bear the infirmities of the weak and to exercise an holy and charitable compliance with one another.

To interpret the best  
of

of one anothers actions.

To walk in humble gentlenesse and holy courtesie with one another.

Let no man seek his own, but every one the things of thee, our Lord Jesus, and every one to procure the good and welfare of one another: and especially, O Lord, help us to exercise our love to one another in spiritual ways, in promoting one

one another in the way of grace and salvation, and in holy peace and fellowship with one another in thy holy worship and service, *Amen.*

---

Come blessed Jesus, come into my polluted soul, and cleanse it.

Come into my disordered soul, and govern it, come and set up thy Throne in my heart, and subdue all  
my

my thoughts, affections and imaginations unto thee, and rectifie the designe of my soul, That I may aim at the Glory of thee my Saviour and my God in all things, and to be happy in thee alone, and to bring in all others unto thee.

Come and dwell in me, and live in me, and rule in me for ever; Come and binde the strong man of corruption and cast him out.

Come

Come and bind me  
unto thee, and to God  
in thee, in the holy  
bond of thy Covenant  
of Grace for ever, that  
I may not so much live  
from henceforth, as  
thou my Saviour, my  
Jesus, my life, mayest  
live in me for ever;  
That I may have no  
desire but after thee;  
and in order to thee,  
that I may have no de-  
light but in enjoying  
thee; no fear but to of-  
fend thee, no grief but  
for

42     *A Prayer to*

for dishonouring thee,  
and for the miseries of  
thy people, no hope  
but in thee, no Anger  
but to those things  
that anger & displease  
thee, that I may be con-  
formed unto thee in all  
things, and that these  
holy affections may  
shine forth into all the  
duties and performan-  
ces of an holy and a  
Christian life and con-  
versation.

Come and set thy  
self as a Seal upon my  
heart,

heart, and imprint  
thine image upon my  
soul in a holy & lively  
sense of thy greatness  
and goodness; That  
in the sense of thy  
greatnesse I may fear  
thee above all, and in  
the sense of thy good-  
nesse, I may love thee  
above all: *That I may  
be made like unto thee,  
in Wisdom, Righteous-  
ness, and true Holin<sup>s</sup>se.*

Come holy, blessed,  
tender Jesus, come un-  
to me, and come into  
me

44      *A Prayer to*

me with the merit of  
thy death and suffer-  
ings, for the pardon of  
all my sins.

Come with the mer-  
rit of thy righteous-  
ness, to justify me in  
the sight of God.

Come with the  
brightness of thy wis-  
dome to illuminate  
my soul.

Come with the ho-  
liness of thy graces, &  
sanctify my whole soul  
and body & spirit un-  
to thee.

Come



Come with thy consolations, and comfort me with thy heavenly might, and strengthen me against temptations, against corruptions, against afflictions, against all difficulties, that may encounter me in the way of a Christian life, against all my spirituall enemies, that I may triumph over them all by thy heavenly strength.

Come with thy riches, and supply me  
in

46      *A Prayer to*

in all my wants.

Come with life and  
glory to glorify me for  
ever.

Come and be my  
shield & my treasure,  
my God and all.

Lord open and en-  
large my heart unto  
thee, and fit it with all  
thy goodness and mer-  
cy.

And, oh my soul, im-  
brace thy Jesus.

Oh let me now taste  
the sweetnesse of my  
Jesus.

Oh

Oh come Lord Jesus  
come quickly.

Oh admirable goodness. how hast thou loved me! what couldest thou do more than to give thy Son to dy for me; To live in me, and that I might live forever in him?

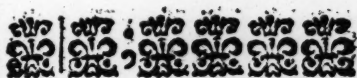
Oh blessed Saviour, how hast thou loved me! what couldst thou do more then dy for the love of me, that I might not dy, but live by thee?

Oh

48     *A Prayer, &c.*

Oh my Jesus, now  
thou comest, thou art  
mine and I am thine, I  
will embrace thee for  
mine, and take thou  
me for thine for ever:  
and let nothing be able  
to separate me from  
thy love, *Amen, Amen.*

A



*A Prayer to the  
Holy Ghost.*

**O**H Blessed Spi-  
rit and eternal  
God, Come and  
be thou the Holy, the  
Heavenly Priest, to  
marry my Soule unto  
my Iesus.

Binde me up in the  
bundle of life.

Unite me for ever  
D unto

unto my blessed Saviour by Faith and Love  
for evermore.

Separate me from  
the World, from the  
Flesh, from all other  
things, and from my  
self, that thou mayest  
joyn me entirely unto  
Christ; make me up  
more and more into  
the holy Fellowship  
of the holy Church in  
love and peace with all  
thy people.

Come and seal unto  
me by thy inward te-  
stimony,

stimony, and the impression of thy heavenly graces, my happy interest in Christ crucified, with all the benefits of his Death and Passion, and of his glorious Redemption, to the Salvation of my Soul; That I being joyned to the Lord may be one Spirit with him.

Oh holy Father, give me now thy Son, and take me for thy childe adopted in him.

D 2 Oh

52 *A Prayer, &c.*

Oh holy Jesus, give  
me thy self, and take  
me to thy self, to be  
thine for ever.

Oh holy Spirit, Seal  
unto me the blessing  
of the Father,

The Redemption  
of the Son,

And the consolati-  
ons of thee the Com-  
forter for ever. *Amen.*





*A Prayer after the  
Sacrament.*

**O**H Blessed Fa-  
ther of mercy, I  
blesse thee, I  
praise thee, and desire  
to magnifie thy name  
for ever, for the holy  
Death and bitter Pas-  
sion of thy Son, and  
that great redemption  
thou hast wrought for

D 3 me

**54**    *A Prayer after*

me in him, and for that  
interest in him, and in  
Salvation by him,  
which thou hast now  
sealed unto me.

Oh Lord, I offer my  
self unto thee, my soul  
and body and all that  
I am, and all that I  
have, to glorifie thee  
for this thy mercy.

Oh my God, what a  
load of Sins hast thou  
taken off my Soul!  
Oh my God, what  
a load of blessings hast  
thou laid upon my  
heart!                      Oh

Oh what a myne of  
mercy hast thou open-  
ed unto me ! Oh what  
a flood of mercy hast  
thou poured out upon  
me ! wherein thou hast  
drowned all my Sins,  
which would other-  
wise have drowned  
me for ever in the de-  
luge of thy wrath.

Blessed God, after so  
many back-slidings, &  
so many failings, yet  
again to receive me,  
and to quit all scores  
with me, and to put

D 4      such

56      *A Prayer after*

such a snake as I have  
been into thy bosome,  
to pardon so many, so  
great sinnes. in such a  
worm, against such a  
majesty, against so  
much love and mercy  
formerly received,  
grievously abused,  
wickedly despised,  
what an obligation is  
this upon my Soul, to  
love thee the more  
that hast pardoned so  
much, that hast forgi-  
ven me so great a debt:  
Oh ! suffer me never to  
forget

forget this thy great  
goodnesse, O Lord!  
Bless the Lord, oh my  
Soul! and all that is  
within me blesse his  
holy name. Blesse the  
Lord, (O my soul) and  
forget not all his bene-  
fits, which forgiveth  
all thine iniquities,  
and healeth all thy di-  
seases: Glory be to  
the Father for ever, *A-*  
*men.*

Oh blessed Saviour!  
I blesse thee, I praise  
thee, I magnifie thy  
D<sup>s</sup> love;

58    *A Prayer after*

love; for that thou hast offered thy self on the Cross for my redemption, for giving thy self now unto me for my salvation, for uniting me unto thee, by thy holy Spirit, in the use of this holy Ordinance; Thou art now mine, oh blessed Jesus! and I am thine; It is sealed and done, blessed be thy name; Oh let it never be undone! Be thou mine, and make me thine for ever;

ver; Be thou mine in the pardon of all my sins, & make me thine in the forsaking of all my sins; Be thou mine in the imputation of thy righteousness, and make me thine in the imitation of thy righteousness; Be thou mine in the beams of thy light, and make me thine in walking in thy light; Be thou mine in the influence of thy graces, & make me thine in the exercises

**60**     *A Prayer after*

cises of thy graces ; Be  
thou mine in the com-  
forts of thy Spirit, and  
make me thine in the  
ravishments of my Spi-  
rit ; Be thou mine in  
the riches of thy bles-  
sings , and make me  
thine in the holy use of  
thy blessings ; Be thou  
mine in thy tender  
love unto me , and  
make me thine in hea-  
venly love unto thee ;  
Be thou mine in thy  
holy Government of  
me, and make me thine  
in



in an holy submission  
unto thee; Be thou  
mine in the strength of  
heavenly operation, &  
make me thine in the  
courage of holy reso-  
lution; Be thou mine  
in removing the curse  
and the feare of death  
from me, and make me  
thine in a readines to  
undergo any death for  
thee; Be thou mine in  
the riches of happiness  
and salvation, & make  
me thine in the purity  
of holiness and devo-  
tion. Oh

62 *A Prayer, &c.*

Oh blessed Spirit! I  
desire to bless thee, for  
the anointing of my  
Jesus, and uniting me  
to my Jesus; & for our  
holy communion, and  
fellowship, that holy  
love & peace wherein  
thou hast bound us up  
together in my Jesus.

Glory be to the Fa-  
ther, and to the Son,  
and to the holy Ghost.

As it was in the be-  
ginning, is now and e-  
ver shall be, world  
without end, *Amen.*

A



**A Prayer for Perseve-  
rance in grace and  
godlinesse, after the  
receiving of the  
Lords Supper.**

**O** *H my gracious and  
glorious God, and  
my mercifull and loving  
Father in Christ Jesus!  
Oh strike my soule with  
an holy admiration of  
thy Goodnesse: Thou hast  
now*

now of thine infinite  
pitty and compassion  
unto me, a poore wret-  
ched sinner, once again  
after my many and great  
failings and unfaithfull  
dealings with thee, and  
my grievous violations  
of thy holy Covenant, by  
my back-slidings and  
Rebellions against thee,  
received me into the Bo-  
some of thy mercy, being  
reconciled unto me by  
the blood of thy Sonne:  
Thou hast issued forth a  
free and full pardon un-

for Perseverance. 65

to me of all my sins and  
transgressions, from  
that Office of Mercy  
which thou hast opened  
unto thy Church and  
people in Christ; and I  
have now again renew-  
ed my Covenant of Love  
and allegiance unto thee,  
my God, and am again  
Consecrated unto thee in  
the holy Blood of the  
Lord Jesus: Oh! let the  
holy sense of this thy  
great goodnesse rest  
for ever upon my Soul,  
and oblige my heart for  
ever

66      *A Prayer*

*ever unto thee. And since thou hast been pleased to receive me again unto thy self, and I have now again solemnly devoted my self unto thee; I beseeching thee that thou wilt never leave me nor forsake me : Hold me fast for ever in thy everlasting armes, keep me safe under the shadow of thy wings, let me live and walk continually in the light of thy countenance; And suffer me never any more to depart  
from*

*for Perseverance. 67*

*from thee, never any  
more to return like the  
Dog to my vomit, nor  
like the Swine unto the  
wallowing in the mire :  
But make me to cleave  
unto thee for ever in a  
constant course of holy  
Obedience and humble  
submission to thy bea-  
venly will; Let thy Laws  
be my Counsellors, thy  
Gospel my Comfort, thy  
Word my Lamp, and thy  
Spirit my Guide, to lead  
me in the wayes of thy  
Truth and thy Salvati-  
on;*

on; and let thy Glory be the constant scope and mark of all my thoughts, words, and performances: Help me to eschew evill and do good, to seek peace and ensue it; Kill the whole body of sin in me; Crucifie the world unto me, and me unto the world: Help me carefully to watch over my heart and wayes, diligently to avoid all occasions of sin, and to lay hold upon all opportunities of doing that which  
is



for Perseverance. 69

is good and wel-pleasing  
in thy sight: Help me  
constantly and willingly  
to attend upon thee in  
the holy use of thine Or-  
dinances, and not wil-  
lingly or carelessly to neg-  
lect any occasion that  
shall be offered me to  
make use of them, accor-  
ding to thine appoint-  
ment: Encline my heart  
to thy testimonies, and  
not to Covetousnesse;  
Give me grace to hear  
thy Word reverently, to  
lay it up carefully, and  
to

to practise it diligently  
to the benefit of my Soul,  
and to the glory and ho-  
nour of thy holy Name.  
Prepare my heart for all  
holy approaches unto  
thy holy Table for the  
time to come; Make me  
frequent and humble,  
sincere and fervent in  
prayer; Help me to fol-  
low and imitate all good  
patterns, and holy ex-  
amples which thou set-  
test before me in thy Son  
and in thy Saints, and  
preserve me from the  
contagion

for Perseverance. 71

contagion of all evill society; Make me an example of all vertue unto others, make me daily and hourly to grow in grace, and forgetting those things that are behinde, to presse toward the mark, for the prize of the high calling of God in Christ Jesus; making it my great and onely businesse to serve thee my God, and to set forward my self and others unto salvation. Help me to give all diligence

gence to make my Calling and Election sure, and to pass my sojourning here in feare; Keep me within the bounds of that Calling to which thou hast called me, that I may walk quietly, obediently, industriously, chearefully, and conscionably therein; and as much as in me lieth, live peaceably with all men; Suffer me not to give offence or scandal unto any, by the uncharitable or imprudent use of that liberty

for Perseverance. 73

liberty thou hast given  
me; but grant unto me  
and all that have now re-  
ceived with me, and to  
all that name the name  
of the Lord Jesus, that  
we may depart from ini-  
quity, and walke in love  
and meeknesse, in all  
humility and righteous-  
ness and holinesse before  
thee; That we may be  
blamelesse and harmlesse  
as the children of God;  
without rebuke in the  
midst of this untoward  
and perverse generation.

E

Help

74      A Prayer

Help me and all of us to  
 profit under all thy dis-  
 pensations, To be patient  
 and confident in adver-  
 sity, to be humble and  
 temperate, and thankfull  
 and merciful in prospe-  
 rity; and in whatsoever  
 state we are, therewith  
 to be content. Make us  
 holy to thee, obedient to  
 Magistrates, & all those  
 whom thou hast set over  
 us, regardfull of thy  
 Ministers, esteeming  
 them very highly for  
 their workes sake; con-  
 scionably

for Perseverance. 75

scionably respectfull to  
all our relations : Make  
us just, and loving, and  
peaceable, and comfort-  
able towards one another  
and all thy people, sober  
and chaste, and undefiled  
in our selves : Make us  
alwayes mindefull of thy  
presence with us where-  
soever we are, or whatso-  
ever we do; and to walk  
before thee as it becometh  
us in thy sight, and as  
having to do with thee  
our God in all things :  
Keep us alwayes in the

E 2     sense

76      A Prayer

*sense of our frailty, and  
of our uncertaine condi-  
tion and continuance in  
this world, that we may  
live every day as if it  
were to be our last, and  
to labour to make our ac-  
counts even with thee  
daily; Make us to be of-  
ten thinking upon the  
houre of death, the day of  
judgment, the paines of  
Hell, and the joyes of  
Heaven, & let the dread  
and aw of eternity be e-  
ver upon our Souls. Teach  
us how to carry our  
selves*



for Perseverance. 77

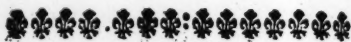
selves prudently and innocently in these dangerous times, that we may be wise as serpents, and harmlesse as Doves; and direct us in all the changes that are or shall be upon us in this world, to walk inoffensively in thy presence, add herein to exercise our selves, to have alwayes a Conscience void of offence towards God and towards man. Suffer us neither through sinfull fears to desert our duties, or to

E 3 comply

comply with wickednes,  
or to forsake thy righte-  
ousnes; or yet imprudent-  
ly, rashly or unadvised-  
ly to cast our selves into  
any unnecessary dangers;  
and whensoever through  
our frailty we shall fall  
into any sinne (as what  
man is he that sins not.)  
Oh our God, let us not  
rest in sin, nor perish in  
our iniquities; but be  
thou alwayes ready with  
thy mercy and grace to  
raise us up again, and to  
give us repentance unto  
Salvation.

for Perseverance. 79.

Salvation. Grant all these blessings to me and all thy people : And make us all the better for ever, for this our approach unto thee this day; Through that thy blessed Son, whom thou hast given us to be our Saviour, Jesus Christ our Lord, Amen.



*A Prayer of Intercession  
for the sick, to be u-  
sed by those that are  
with him, or that  
come to visit him.*

**O**H Eternal God  
and our most  
Gracious Father in  
Christ Jesus; That  
art the God of health,  
and the God of life,  
and the God of all  
mercy & compassion;  
in

*A Prayer, &c.* 81

in thy hand is the soul  
of every living thing,  
and the breath of all  
mankind: thou woun-  
dest, and thou hea-  
lest, thou bringest to  
the grave, and bring-  
est back again, thou  
turnest man to destru-  
ction, and again thou  
sayest? *Come again ye  
children of men, thou  
doest whatsoever plea-  
seth thee, in Heaven and  
Earth, and in things un-  
der the Earth: And as  
for us, O Lord, we are all*

*E 3 the*

82     *A Prayer, &c.*

*the workes of thy hands;  
and we are in thy hands  
as the clay in the hands  
of the Potter, that thou  
mayest do with us what-  
soever pleaseth thee.*

. Whilst thou preser-  
vest us we live, & when  
thou takest away our  
breath we dy, and turn  
again unto our dust,  
and then all our  
thoughts perish, and  
after death commeth  
Judgement, wherein  
we must render an ac-  
count unto thee our  
God,

*A Prayer, &c.* 83

God, for the whole course of our lives and conversation, and receive from thee, according to that which we have done in the body, whether it be good, or whether it be evill. Have mercy, O Lord, have mercy, we beseech thee, upon us all thy poore, weake, fraile, sinfull and mortall creatures, give us not up unto utter ruin and destruction, but grant us thy grace,  
that

84 *A Prayer, &c.*

that we may so walke  
before thee, both in  
sicknesse and in health,  
that we may have  
comfort in our deaths,  
and look downe wee  
humbly beseech thee,  
with the eyes of thy  
tender pittie and com-  
passion upon this thy  
servant, that is here  
before thee, under the  
visitation of thy hea-  
venly hand ; it is thou  
that hast wounded him  
and it is thou onely,  
that canst heal him , it



is thou that hast brought him down, & it is thou onely that canst raise him up: and we know, Oh Lord, that thou art able to do all things, all means will be helpelesse without thee and thy blessing. But thou art able to make the weakest meanes to become beneficiall unto thy people, and to help them by thine own power and goodnesse in all they want, and in  
all

86 *A Prayer, &c.*

all the failings of outward help. Thy word O God, is an al sufficient remedy. There is no disease so desperate, but thou canst Cure it, there is no wound so deadly, but thou canst heal it, thou wert able to raise the Rulers Daughter from the bed, when she was in the gripes of death: The Widdowes sonne from the beer, when he was upon his journey to the grave: thou wert

wert able to raise *Lazarus* out of the Grave when he had bin foure dayes dead and buried. And thou art the same God still, the same in power, and the same in mercy: thou hast as open an Eare, and as compassionate a heart, and as able a hand to hear & pittie, and help thy poor people, as ever thou hadst: When Physicians can do nothing, and when medicines can do nothing,

88 *A Prayer, &c.*

thing, and when Angels can do nothing, and when all the creatures are at a stand, and when the strength of nature faileth ; yet there is help and comfort in thee, and thou makest the extremities of thy people, the opportunities of thy power and goodness. To thee therefore, O Lord, we come, beseeching thee to glorify the power of thy mercy in restoring this thy servant

servant to his former health and strength, if it be thy blessed will, that he may live to praise and glorifie thy name; To amend his life, to increase in knowledge and grace, to do good amongst thy people, to make his calling and election more and more sure unto himself, against his departure out of this world, and that he may have strength of Body; and vigorous soundnesse

soundness of his faculties & powers to come before thee in the holy Assemblies of thy people, and to enjoy the benefit of thy heavenly and publique ordinance. Do it, Lord, if it be thy blessed will, speak but the word, and thy servant shall be whole: Direct him unto the use of those means, which thou knowest to be most expedient, and let thy blessing be above all means

means unto him. Or  
if thou hast otherwise  
determined in thy wis-  
dome, and if it be thy  
heavenly pleasure, by  
this sicknesse, to put a  
period unto the dayes  
of this his earthly pil-  
grimage, O Lord, thy  
heavenly will be done,  
but let it be done in  
great mercy and com-  
passion : Do nothing  
in wrath, nothing in  
indignation, for Christ  
Jesus his sake : Sancti-  
fy this thy visitation  
unto

unto thy servant, that  
it may be a meanes to  
prepare him for thy  
kingdom; let the sick-  
nesse of his Body, be  
unto the health of his  
scul, that whether he  
live, he may live unto  
the Lord, and whe-  
ther he dye, he may  
dye unto the Lord;  
and whether he live or  
dye, he may be the  
Lords: Help him to  
improve that time  
that is yet remaining  
unto him, in this  
world



world in the best manner, to thy glory and to his eternal good, make him seriously to minde the things that belong unto his everlasting peace, and so to make up his accounts with thee, that he may stand with joy and comfort before the Tribunal of thy Sonne Christ Jesus, and receive the blessed sentence of everlasting life and salvation, give him a saving sight and  
sense

sense of his sinns, that he may mourn for them, from the bottom of his heart; and offer unto thee the sacrifice of a broken and contrite spirit, which thou O God, wilt not despise; grant him that godly sorrow, that worketh Repentance unto salvation, not to be repented of, let nothing be so grievous unto him, as that he hath sin'd against thee, his mercifull and gracious

cious God; the God of his life, and of his being, and of all the blessings and comforts that ever he hath enjoyed. The God that didest not spare thine own Sonne, but gavest him up to dye for him, enable him to confesse his sins unto thee, that he may mourn for his sinns and finde pardon from thee: affect him with a perfect hatred against sin, that he may hate it above death & hell

hell it self. Help him to  
loath himself, for all  
those offences, that he  
hath committed a-  
gainst thee: make him  
vile in his own eyes,  
that he may be dear &  
precious in thy sight,  
and give him a true  
love unto thy Lawes,  
and Commandements,  
that it may be the joy  
of his heart to do thy  
heavenly will in all  
things, and let the sense  
and horror of the  
corruptions of his na-  
ture

to  
all  
he  
a-  
m  
s,  
&  
at,  
ue  
es,  
ts,  
oy  
hy  
all  
se  
he  
na-  
ure

true and the wicked-  
nesse of his life, not  
drive him from thee,  
but let it drive him un-  
to thee, that he may  
fly for refuge into the  
bosome of that rich  
mercy, that thou hast  
opened unto him in  
the Lord Jesus Christ.  
Help him to reforme  
every thing that is a-  
misse; and to give him-  
self up wholly unto  
thee, to seek thy glory,  
and to do thy heaven-  
ly will in all things,  
F purge

purge and cleanse his  
soul from all evil  
thoughts, ungodly af-  
fections, distempered  
passions, from all sin-  
full inclinations what-  
soever, and fill him full  
of holy thoughts, of  
heavenly meditations,  
devout affections, and  
good inclinations to-  
ward thee his God;  
wean him from the  
world, and from all  
the vanities thereof,  
and from all the sin-  
full pleasures of the  
Flesh

is  
ill  
af-  
ed  
n-  
at.  
all  
of  
ns,  
nd  
o-  
d;  
he  
all  
of,  
n-  
he  
sh

flesh, that he may set  
his affections wholly  
upon thee, and upon  
things that are above,  
where Christ Jesus sit-  
teth at thy right hand:  
seal unto him his par-  
don in the blood of thy  
Sonn, by the inward  
testimony and grace of  
thy spirit, let thy spi-  
rit of adoption cry  
*Abba* father in his  
heart, strengthen his  
faith unto an holy and  
comfortable assurance  
of his interest in Christ

100 *A Prayer, &c.*

crucified, and in all  
thy mercies towards  
thy people in him;  
make him to know  
that though he is a mi-  
serable sinner in him-  
self; yet the Death  
and Passion of thy Son  
hath satisfied thy Ju-  
stice for all his iniqui-  
ties: and that, though  
he hath no righteous-  
nesse of his own to  
plead unto thee, yet  
the righteousness of  
thy Son is his Justifica-  
tion in thy sight.

Oh



Oh Transcribe the  
promises of thy holy  
Gospel upon the Ta-  
ble of his heart, that  
they may be unto him  
the sure evidence of  
his eternal inheritance  
in heaven. Oh let the  
Mediation and Inter-  
cession of thy Sonne  
Christ Jesus at thy  
right hand, prevaile  
with thee for all those  
mercies and graces and  
heavenly blessings that  
are needfull for him.  
And let the sense of  
F 3 thy

thy great mercies toward him, and of thy great love unto him in the Lord Jesus his Saviour, enflame his soul with an holy and fervent love unto thee, that he may love thee with all his heart, and with all his soule, and with all his minde, and with all his strength, that he may love thee above his life, and above his soul, and that he may be willing to part with all that is dear

o. dear unto him for thee,  
y that nothing may be  
m dear unto him in re-  
is spect of thee.

That he may love  
thee in all thy per-  
fections, in all thy mer-  
cies, and all thy works,  
in all thy dispensati-  
ons, in all thy correcti-  
ons, that thou art plea-  
sed to lay upon him.  
Help him to discover  
thy tender mercy and  
Fatherly loving kind-  
nesse unto his Soul,  
shining forth unto  
F 4 him

him through all the clouds of that sickness and affliction, that is or shall be upon him from thy hand, and to taste thy sweetnesse in all the bitternesse of his trouble, give him some comfortable relishes of those incomprehensible joyes and delights that are in thee, that as the Hart panteth after the water-brooks, so his soul may long and thirst, and faint, and languish after

after thee, make him  
sick of love toward  
thee, which is the only  
true health of his Soul.  
Blessed God, furnish  
thy servant with true  
Christian love & cha-  
rity to all thy people  
for thy sake. Help him  
to forgive al that have  
wronged him, to love  
his enemies, to blesse  
them that curse him,  
to do good to them  
that hate him, to pray  
for them that de-  
spightfully use him,  
F 5 and

106 *A Prayer, &c.*

and persecute him.  
Give him reconciled  
affections to all with  
whom he hath had a-  
ny difference, make  
him desirous to do  
good unto all, and as  
much as in him lyeth,  
to live peaceably with  
all men: Direct him  
and incline him readi-  
ly & willingly to seek  
reconciliation, and to  
make satisfaction in  
case he hath done  
wrong, or given any  
just cause of offence  
unto

*A Prayer, &c.* 107

unto any. Help him to settle his estate according to the rules of prudence, righteousness and charity, to shew mercy to the poor, as thou enablest him, and to order all his affairs, with discretion. Bind him up in the Communion of thy Church and in the fellowship of a spiritual love, and of a heavenly life with thy people, give him tender affections towards thy Church, and to those that are thine

in faith and holinesse,  
that he may be known  
to be thy disciple, by  
his love unto thy peo-  
ple. Give him pati-  
ence to submit unto  
thy chastisements, that  
he may bear them with  
a christian minde,  
make him with a child  
like affection to accept  
of thy correction, and  
to kiss every rod,  
wherewith thou smi-  
test him for his good:  
give him an heart  
wholy resigned up un-  
to



to thy heavenly pleasure, that he may refer himself entirely unto thee, to choose for him, and to deal with him, as thou knowest to be most expedient, that he may entrust thee as his merciful father, reconciled to him in Christ, and as the all-wise and all-sufficient God with his life and soul, and all his happiness, and with all his relations and concerns. And deal with him

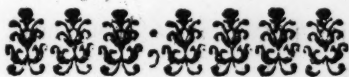
him in all things tenderly and graciously, according to those bowells of compassion that thou bearest to thy people. Be thou health unto him in all his sicknesse, strength unto him in all his weaknesse, comfort unto him in all his distresse, life unto him in death it self: stand by him in all temptations and trials, to keep him from fainting, and to give him the victory in

in Christ Jesus, that he  
may obtain the Crown  
of thy heavenly glory.  
Binde up Satan and all  
his spiritual enemies,  
that they may not be  
able to hurt him: make  
thou all his bed in his  
sicknesse, and as out-  
ward strength decay-  
eth, so let spiritual  
strength continually  
increase in him, as out-  
ward comforts fade &  
vanish, let spiritual  
comforts appear, & be  
cleared up more and  
~~more~~

112     *A Prayer, &c.*

more unto him; and  
when thou shalt be  
pleased to call him out  
of this wretch'd world,  
make him willingly &  
cheerfully to yield him  
self up into thy hands,  
and send thine holy  
angells with a com-  
mission of mercy from  
thy mercy-seat to tran-  
slate his soul to thy  
heavenly glory thorow  
Jesus Christ our Lord,  
*Amen.*

*A*



*A Prayer to be  
used when we hear a  
Passing - Bell Toll, or  
have any other notice  
of a Soul ready to de-  
part.*



**O** H Merciful  
God,  
Thou Fa-  
ther of all  
pitty and  
compassion, open the  
bowels

bowels of thy Tender  
mercy unto this Soul,  
that seems now ready  
to depart, and to be  
now entring into the  
Ocean of Eternity :  
Thou knowest ( O  
Lord ) the state and  
condition thereof, and  
how it is disposed, and  
prepared for a dissolu-  
tion. O Lord take it  
not out of this world  
untill thou hast wea-  
ned it from the world,  
that it may have a free  
passage through thy  
mercy

mercy unto thy eternal mansions of Blessednesse. If thou knowest it may stand with thy Glory, and may make for his salvation, bring it back from this gate of Death, and let it continue in the body, and restore this person, yet if it be thy blessed wil, unto health and strength; or if thou shalt be pleased to take this soul hence, ô Lord, wash it clean from iniquity by the blood of Christ,

Christ, and adorn it  
with the robe of his  
perfect righteousness,  
and give it the benefit  
of the Intercession of  
thy Son : Quicken re-  
pentance, strengthen  
Faith, raise up in it an  
holy flame of heaven-  
ly love to thee, that  
may carry it up as a sa-  
crifice to the throne of  
thy Glory ; Binde it up  
in the holy peace and  
Communion of thy  
Church, by the bond  
of holy love and Chri-  
stian



stian charity to all thy people ; Grant patience and strength, and spiritual comfort to convey it safe through the pangs & torments of dissolution ; Let not the Enemy have any power to hurt it, but take it into thy keeping, and into the guard of thy grace and mercy. Binde up Sathan and all spiritual adversaries, and send thine Angels with a commission of Mercy to convey

vey this Soul unto the habitation of thy Glory, through Jesus Christ our Lord, *amen.*

[*Or this.*]

**O** Gracious God, be with this person in the holy operations of thy grace, and in the yearning of thy tenderest mercies, in the dreadfull moment when the Soul shal depart from the body; & conduct this thy dying creature through the valley

valley of the shadow of death, unto the Land of everlasting life; through Jesus Christ our Lord, *Amen.*

[*Or this*]

**I**N the midit of life we be in death; of whom may wee seek for succour, but of thee O Lord, who for our sins art justly displeased: Yet O Lord, most Holy, O God most mighty, O Holy and mercifull Saviour, remember

member the work of thy hands, and the purchase of thy blood; give not up this thy departing Creature unto the bitter pain of eternal Death : Lord remember now thy great mercy, and thy Bloody Sufferings and death, and let thy Bowels, melt in tender compassion towards this person in this great extremity : Shut up Hell and open Heaven : O Lord destroy  
not

not, Oh Lord forsake  
not; O Lord most holy,  
O God most mighty,  
O holy and mercifull  
Saviour, thou most  
worthy Judge eternal,  
suffer not this person  
at the last hour for any  
pains of death to fall  
from thee, *Amen.*

---

*A Prayer for the three Kingdomes of England, Scotland, and Ireland, proper for all times.*

**O**H most Gracious God, who doest Rule and Govern all things, who increasest the Nations and destroyest them, who enlargest them again, look down I beseech thee, with the eye of thy

thy tender pittie and  
compassion, upon these  
poore, miserable and  
sinfull Kingdoms, that  
have now lain for  
these many years un-  
der the load of thy hea-  
vy displeasure against  
them for their sins, and  
are at this time in the  
mouth of so great ruin  
and destruction, if we  
be not relieved by thy  
heavenly mercy.

O Lord, we must all  
needs confess that our  
iniquities have been

G 2 and

124 *A Prayer, &c.*

and are still very great  
against thee, and in the  
very midst of the  
flames of thine indig-  
nation against us, we  
have multiplied our  
rebellions against thee  
our God, as if we  
would even bid defi-  
ance unto thine anger,  
and dare thee to doe  
thy worst against us.

And that blood that  
hath been wickedly  
shed in these Nations,  
cryes aloud for venge-  
ance against us, so that  
it



it were most just in thee to make the ruins of these three Kingdomes, the standing monuments of thy displeasure against sinne, unto all the rest of the Nations of the world; But I humbly beseech thy divine Majesty to pittie a poore perishing people. Hear not, O Lord, the cry of our sins, neither heare the cry of that blood, that cryes for vengeance, but hear the cry of that

G 3      blood

blood that cryes for  
mercy, even of the  
blood of thine own  
dear Son Christ Jesus,  
That speaketh better  
things than the blood  
of *Abel*; and hear the  
Cryes and the Prayers  
of thy people that call  
upon thee for Mercy,  
O Lord hear, O Lord  
forgive, O Lord hum-  
ble and convert us, and  
these whole Nations  
unto thee: O let it be  
thy pleasure to deliver  
us, make hast, O God,  
to

to help us; help us, O  
God of our Salvation,  
for the glory of thy  
name? Oh deliver us,  
and be mercifull to  
our sins, for thy name  
fake; leave us not to be-  
come a prey unto our  
own iniquities, nor to  
the wicked interests of  
men. But be thou  
pleased so to over-rule  
all the publick moti-  
ons and consultations,  
and all the confusions  
and distactions that  
are upon us, or shall be-

fail us, that whatsoever men shall contrive or designe, that whatsoever they shall act or enterprise, all things may be drawn in by thy wiidome, and thy providence to the advancement of thy glory, of the Gospel and Kingdome of thy son amongst us, to the restoring of a righteous and lawfull Government in the state of an holy and orderly discipline and ministry in the  
the

the Church, and to the  
establiſhment of all  
theſe nations in holi-  
neſſe and truth, in righ-  
teouſneſſe and peace,  
and proſperity before  
thee: and help us, O  
God, without the ſhed-  
ding of any more in-  
nocent blood, and  
without any more  
bloody confuſions and  
distractions, if it be thy  
blessed will, grant this,  
O Lord, though we be  
moſt unworthy, for the  
worthineſſe and merit

130 *A Prayer, &c.*

of thy deare sonne and  
our onely Saviour Je-  
sus Christ, *Amen.*

---

*A Prayer for the restor-  
ing of our afflicted  
Sovereign.*

**O** Most Gracious  
& Glorious God,  
Thou King of Kings,  
and Lord of Lords,  
who hast established  
and ordained Kings  
and Princes in the  
world; to be thy sub-  
stitutes in the Rule and  
Go.

Government of thy people. As thou hast appointed thine Ordinances of Government for the good and safety of thy people : So we beseech thee , be thou the Protectour of thine own ordinances, and therein of thy peoples safety , and make them at length to know their own happiness, and to acknowledge and embrace that fatherly care that thou hast taken of them, that

that they may no more  
take thy Castle for a  
Prison, nor the bounds  
of their safety for a re-  
straint of their liberty;  
vindicate, O Lord, those  
two great trusts that  
thou hast established  
for the good of thy  
people in the world,  
from those high pre-  
sumptions and from  
that Sedition and  
Schisme, whereby they  
have been violated so  
heavily in the world  
and in these Nations,  
make



make the people sensible now at length both of the folly and iniquity of their rebellions, and return them to obedience, that they may be received to thy favour. And open we beseech thee, the bowels of thy compassion to our afflicted Sovereign, that hath suffered so long under the cloud of our sins, and his own miseries. Remember O Lord, our *David*, and all his troubles

troubles, remember all the holy Vows and resolutions of his soul, for the establishment of thy truth, and the advancement of thy worship; remember his patience and humility under those great trials, that thou hast been pleased to send upon him. Remember his constancy in adherence unto thy truth, against all the temptations wherewith he hath been assaulted in  
that

that time of his distress,  
remember O God, the  
care that he hath ta-  
ken of thy Church and  
of thy Gospel, and of  
the spiritual concern-  
ments of thy peoples  
souls, and how willing  
he hath been rather to  
undergo the continu-  
ance of his own troubles  
and afflictions, than to  
purchase his release, by  
betraying thy Truth,  
by compliance with  
*Romane* superstition, or  
permitting the corrup-  
tion

tion of the true Religi-  
on in this Nation, re-  
member him, O Lord,  
we beseech thee for  
good, and cause thou  
his people to remem-  
ber these things, and  
the great offence that  
they have committed  
against him, and the  
great obligations that  
are upon them toward  
him, by thy Laws; and  
the Laws and sacred  
Oaths of this Nation,  
in point of recom-  
pence for those great  
in-

injuries they have done, and in point of thankfulness for all his love and tenderness toward them, and his sufferings for them; subdue the hearts of his enemies unto him, & increase the desires of his people after him. And as thou hast brought him home out of his afflictions, as Gold out of the fire, pure and precious in thy sight, and in the eyes of his people, furnished

nished and adorned  
with all those Royall  
endowments and chri-  
stian graces, that may  
make him a glorious  
Instrument of thy  
praise, of the advance-  
ment of the Gospel,  
and Kingdome of thy  
sonne, of great good  
unto thy Church, and  
of peace and happines  
unto these poor Nati-  
ons. That mercy and  
truth may meet toge-  
ther, and righteousness  
and peace may kisse  
each

each other. That thy  
people may rejoyce  
under the shadow of  
his Government, that  
he may be a nursing  
Father unto thy  
Church and people,  
through Jesus Christ  
our Lord, *Amen.*

---

**FINIS.**



## The First Table.

**A** Prayer for incitement  
for affection to at-  
tend upon the Lord in the  
use of the Lords Supper.  
folio 1.

**A** Prayer for preparation to  
the Sacrament of the  
Lords Supper. 20

**A** Prayer when the Bread  
and VVine is brought to  
the Table 68

**Employment for Thoughts in  
the pauses of the Congre-  
gations** 77

Be-



## The Table.

Between the Sermons end, & the Communion, when the people that do not Communicate, are going out. 90

The judgment and practice of the antient Church, concerning the frequent and constant use of the Lords Supper. 93

---

## The second Table.

**A** Clear and short Catechisme for those that are to receive the Sacrament of the Lords Supper.

folio E  
Prayers

## The Table.

Prayers before the Sacrament	
to God the Father	21
To Christ Jesus.	26
A prayer to the Holy Ghost.	
	49
A prayer after the Sacra- ment.	53
A prayer for Perseverance in grace and godlinesse, after the receiving of the Lord Supper.	63
A prayer of Intercession for the sick, to be used by those that are with him, or that come to visite him.	80
A prayer to be used when we hear a Passing-Bell toll, or have any other notice of a Soul ready to depart,	113

## The Table.

*A prayer for the three Kingdomes of England, Scotland, and Ireland, proper for all times. 122.*

*A prayer for the restoring of our afflicted Sovereign*

130

FINIS.

---





